An Explanation of the Catechism

PART THIRD

The Commandments

WITHDRAWN

Being ready always to satisfy everyone that asketh you a reason of that hope which is in you.—I. Peter III., 15.

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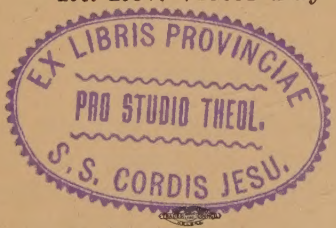

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MOST REVEREND

Nihil Obstat

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LESSON TWENTY-NINTH

ON THE COMMANDMENTS OF GOD

PART FIRST

Preamble

In the first part, the Catechism explains the Apostles' Creed, that is, what we must ***believe*** to go to Heaven.

In the second part, the Catechism teaches about Sacraments, which we must receive on our way to Heaven.

In the third part, the Catechism speaks of the Commandments of God and of the Church, or tells us what we must ***do*** to be saved.

What is treated in the first part of the Catechism?

What is taught in the second part of the Catechism?

What is studied in the third part of the Catechism?

310 Q. "And behold one came and said to Him: Good Master, what good shall I do that I may have life everlasting? * * * Who said to him: But if thou wilt enter into life, keep the Commandments" (Matt. XIX., 19).

Our Lord expressed the same truth when He said: "Not everyone that saith to Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of My Father, Who is in Heaven (by keeping the Commandments), he shall enter into the Kingdom of Heaven" (Matt. VII., 21).

Therefore, ***in order to be saved, it is not enough*** to believe what we were taught in the Apostles' Creed, to receive the Sacraments, to pray, and ***to belong to God's Church; we must also keep the Commandments.***

When Christ said, "If thou wilt enter into life, keep the Commandments," He meant the ***Commandments of God.*** This is clear from the words which follow: "He (the young man) said to Him: Which? And Jesus said: Thou shalt do no murder: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honor thy father

and thy mother, and, thou shalt love thy neighbor as thyself" (Matt. XIX., 18, 19). In these words, Christ quoted some of the Commandments of God, which we must keep.

But we must keep not only the Commandments of God, but also those of the Church. We learned this under Question 123, which speaks of the authority of the Church. As stated there, Christ, before returning to Heaven, said to His Apostles: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me. And he that despiseth Me, despiseth Him that sent Me" (Luke X., 16).

On another occasion Christ said: "If he will not hear the Church, let him be to thee as the heathen and the publican" (Matt. XVIII., 17). So, ***Is it enough to belong to God's Church in order to be saved? It is not enough to belong to the Church in order to be saved, but we must also keep the Commandments of God and of the Church.*** (310 Q.)

310 Q. Quote one saying of Christ to show that we must keep the Commandments in order to be saved.

What Commandments did Christ mean?

Whose Commandments did Christ quote to the inquiring young man?

Must we keep any other Commandments besides those of God? If so, whose Commandments?

Quote one saying of Christ to prove that we must also keep the Commandments of the Church.

311. Q. One day, "A doctor of the Law asked Him, tempting Him: Master, which is the great Commandment in the Law? And Jesus said to him: That shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first Commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two Commandments dependeth the whole Law and the Prophets." (Matt. XXII., 35-40).

Therefore, ***Which are the Commandments that contain the whole law of God? The Commandments which contain the whole law of God are these two: 1st, Thou shalt love the Lord thy God with thy whole heart, with thy whole soul,***

with thy whole strength, and with thy whole mind; 2d, Thou shalt love thy neighbor as thyself. (311 Q.)

311. Q. Quote the greatest and the first Commandment.

Quote the Commandment which is like the greatest and the first Commandment.

What depends on these two great Commandments?

312. Q. The Commandment, "Remember thou keep holy the Sabbath day," helps to keep the Commandment of the love of God. The Commandment, "Thou shalt not take the name of the Lord thy God in vain," shows us, directs us, how to shun what is opposed to the law of the love of God. The same could be said of the Commandments of God relating to our neighbor. They help us to keep the Commandment of the love of our neighbor, or direct us to shun what is opposed to it. Therefore, ***Why do these two Commandments of the love of God and of our neighbor contain the whole law of God? These two Commandments of the love of God and of our neighbor contain the whole law of God because all the other Commandments are given either to help us to keep these two, or to direct us how to shun what is opposed to them.*** (312 Q.)

312 Q. Quote a Commandment which helps us to keep the Commandment of the love of God.

Quote a Commandment which directs us how to shun what is opposed to the love of God.

Quote a Commandment which helps us to keep the Commandment of the love of our neighbor.

Quote a Commandment which shows us who to shun what is opposed to the love of our neighbor.

313, 314 Q. God gave His Commandments to man in three different ways:

A. From the beginning, God made His Law known to man through man's reason. Thus, from the beginning, man knew through his reason that it is wrong to steal, to kill, to tell lies, not to honor one's parents, etc. When Cain had killed his brother Abel, he knew, through his reason, that he had done wrong, even though no one had taught

him the Commandment, "Thou shalt not kill." Reproached by the voice of his conscience, (which is man's reason with regard to moral truth), Cain cried out in despair: "My iniquity is greater than that I may deserve pardon" (Gen. IV., 13). In like manner, we knew it is wrong to tell lies, before we had been taught the Commandment, "Thou shalt not bear false witness against thy neighbor." Likewise, the Indians knew it is wrong to steal, before the priest had taught them the Commandment, "Thou shalt not steal." The same may be said of the heathens of all times and all places.

This Law which man knows by his natural reason is called the ***Natural or Unwritten Law.***

B. In the course of time, most men became bad and broke the Natural or Unwritten Law, as though it were no law. That man might not plead ignorance, might have no excuse for breaking the law, God gave the Ten Commandments to Moses on Mount Sinai, written on two tablets of stone. This Law is called the ***Written Law.*** It was given two thousand five hundred or more years after the creation of man, and about fifteen hundred years or more before the birth of Christ. The Commandments were given through Moses to the Jews, and through the Jews to all mankind.

Outside the merely ceremonial part of the third Commandment*, the Ten Commandments are unchangeable and indispensable, because they contain the Natural Law. They bind all men, at all times, and in all places.

God gave the Ten Commandments to Moses with awe-inspiring solemnity to make man realize that He could punish those who would break His Law: "The morning appeared: and behold thunders began to be heard, and lightning to flash and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud and the people that was in the camp, feared. And when Moses had brought them forth to meet God from the place of the camp, they stood at the bottom of the Mount. And all Mount Sinai was on a smoke because the Lord was come down upon it in fire, and smoke arose from it as out of a furnace: And all the Mount was terrible. And the sound of the trumpet

*See Questions 356 and 357.

God Giving Commandments to Moses.

grew by degrees louder and louder, and was drawn out to a greater length" (Ex. XIX., 16-19).

"And the Lord spoke all these words:

I. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in Heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember thou keep holy the Sabbath day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods.

"And all the people saw (noticed) the voices and the flames, and the sound of the trumpet and the mount smoking; and being terrified and struck with fear they stood afar off. * * * And Moses said to the people: Fear not: For God has come to prove you, and that the dread of Him might be in you, and you should not sin" (Ex. XX., 18, 20).

C. When Christ, the Son of God made Man, appeared on the scene of history. He proposed the law of God by word of mouth and confirmed it by saying, "Do not think that I am come to destroy the Law or the prophets: I am not come to destroy but to fulfill" (Matt. V., 17).

One is obliged to know at least the meaning of the Ten Commandments. Otherwise, how could one keep them? Moreover, it is most useful to know them by heart, and to

recite them daily, to be reminded daily of one's obligation to keep them.

Which are the Commandments of God?

The Commandments of God are these ten:

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in Heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods. (313 Q.)

Who gave the Ten Commandments?

God Himself gave the Ten Commandments to Moses on Mount Sinai, and Christ our Lord confirmed them. (314 Q.)

Therefore, the Law or Commandments of God were made known to man through the light of reason, in the beginning; in writing, under Moses; by word of mouth, through Christ.

The Ten Commandments set forth our duties to God and to our neighbor. The first three Commandments cover our duties towards God; the remaining seven, our duties towards our neighbor.

Our duties to God are mentioned first because they are the origin and reason of our duties to our neighbor.

Our duties to God are mentioned in the order of their importance. The first Commandment orders us to serve God as the one true God; the second Commandment, not to dishonor Him; the third Commandment to give Him external and public worship at stated times.

The other seven Commandments refer to our neighbor; namely, to his five special interests, which we are bound to respect.

The fourth Commandment has reference to authority, which is shared by only a few. The next four Commandments refer to interests that are common to all men. Thus, the fifth Commandment concerns life of body and soul; the sixth deals with home and purity; the seventh, with temporal goods; the eighth Commandment has reference to another's good name, or reputation.

These five Commandments follow in perfect order. The fourth Commandment forbids sins against persons in authority. Such sins are greater than those committed against other persons, because those in authority are representatives of God.

Next comes the command to respect the bodily and spiritual life of our neighbor, since life is one's chief good. The home and personal purity follow, because they surpass in value the other two possessions, namely, temporal possessions and one's good name, or reputation. Temporal possessions are given before one's good name and reputation because injury in the latter is done by word, while injury in the former is done through deeds, which are graver by their nature than those which are committed by words only.

The last two Commandments treat of illicit desires, namely, desires against the virtues of purity and justice. These are the only desires which are expressly forbidden. The reason for it is that men are more tempted with such desires than with any other evil desires.

Moses calls the Ten Commandments of God the Decalogue, which means the ten sayings, or Commandments. In accordance with this, Catholics, Protestants, and Jews, agree that there are ten Commandments. However, they do not number them the same way.

Our system of numbering the Commandments, is based on the original (Hebrew) text; it was followed by St. Augustine in the fifth century; and it was adopted by the Council of Trent.

The system of numbering the Commandments used by some Protestant denominations, divides the first Commandment into two Commandments, and makes one Commandment out of the ninth and tenth Commandments. This is not the proper division, because the ninth and tenth Commandments forbid two distinct kinds of sin, namely, sins against purity and sins against justice; and, therefore, should be looked upon as two distinct Commandments.

313, 314 Q. How did God make His Law known from the beginning?

How did Cain know that he had done wrong in killing his brother Abel?

How did our Indians know it is wrong to steal, before the priests taught them the Commandments?

What is the Natural or Unwritten Law?

Why did God give a Written Law?

On what was the Law written?

Through whom was the Written Law given?

Where was the Written Law given?

When was the Written Law given?

To whom was the Written Law given?

Are the Ten Commandments unchangeable and indispensable?

Why are the Ten Commandments unchangeable and indispensable?

Whom do the Ten Commandments bind? When? Where?

Why did God give the Ten Commandments with awe-inspiring solemnity?

Do you know the Ten Commandments by heart?

How did Christ propose the Law of God?

Quote words of Christ which prove that He had come to confirm the Law.

Why is it useful to recite the Ten Commandments daily?

Which Commandments cover our duties towards God?

Which Commandments lay down our duties towards our neighbor?

Why are our duties towards God mentioned first?

In what order are our duties to God mentioned?

What does the first Commandment order?

What does the second Commandment command?

What does the third Commandment impose?

To whom do the other seven Commandments refer?

How many special interests of our neighbor are we bound to respect?

Which is the first special interest of our neighbor we are bound to respect?

In what Commandment is it protected?

Name the other four interests of our neighbor common to all men.

Why are sins committed against authority mentioned before all other sins committed against one's neighbor.

Why are the bodily and spiritual life of our neighbor mentioned first among the interests common to all?

Why are the home and personal purity interests of our neighbor considered next?

Why are one's temporal possessions mentioned before one's good name and reputation?

Why are the desires against purity and justice the only ones which are expressly forbidden?

By what name does Moses call the Ten Commandments? What does the name mean?

Who agree on the number of the Commandments?

Who do not number the Commandments the same way?

On what is our system of numbering the Commandments based?

Name a great doctor of the Church who followed it in the fifth century.

In what Church council was it adopted?

Why should the ninth and tenth Commandments not be united into one?

LESSON TWENTY-NINTH

ON THE COMMANDMENTS OF GOD

PART SECOND

The Old Covenant and the New Covenant

After God had given the Ten Commandments, "Moses came and told the people all the words of the Lord * * * and all the people answered with one voice: We will do all the words of the Lord, which He hath spoken. And Moses * * * built an altar at the foot of the mount, * * * and they offered holocausts (whole burnt offerings). And taking the book of the covenant*, he read it in the hearing of the people and they said: All things that the Lord hath spoken we will do, we will be obedient. And he took the blood and sprinkled it upon the people, and he said: This is the blood of the Covenant which the Lord hath made with you concerning all these words" (Exod. XXIV., 3-8)

This Covenant made under Moses, is called the Old Covenant, or Old Testament. It is so called in opposition to the New Covenant, or the New Testament, made under Jesus Christ.

As the Old Covenant, or Old Testament, was sealed with the sprinkling of the blood of a victim offered in sacrifice, so the New Covenant, or New Testament, was sealed with the blood of the Son of God, shed in sacrifice on the Cross. This explains the words spoken by Christ at the Last Supper. "This is My blood of the New Testament."

The Old Covenant was made through Moses; the New, through Jesus Christ. The Old Covenant was made with only one nation, the Israelites; the New, with all mankind. The Old Covenant was made to last for a limited time; the New will last to the end of time, in accordance with the words of St. Paul: "in the blood of the ***everlasting*** Testament" (Hebrews XIII., 20). The Old Testament was sealed with the blood of victims; the New, with the blood of God made Man, in accordance with the words of Christ, "This is My blood of the New Testament" (Matt. XXVI., 28). In

*The roll or scroll on which the Covenant was written, as is seen in Exod. XXIV., .

the Old Testament, severe laws were made, but there were no Sacraments to give grace to keep the laws. In the New Testament, there are seven Sacraments to give all the grace we may need to keep the laws. Therefore, the New Testament is called the Covenant of grace.

What did the Israelites agree or ***covenant*** to do, after Moses had announced to them the Commandments of God?

With what did Moses sprinkle the Israelites to seal their agreement or Covenant with God?

What do we call the Covenant made under Moses?

In opposition to what is it so called?

With what was the New Covenant sealed?

Quote words of Christ to prove this.

Through whom was the Old Covenant made?

Through Whom was the New Covenant made?

With whom was the Old Covenant made?

With whom was the New Covenant made?

How long was the Old Covenant to last?

How long is the New Covenant to last?

Quote words of St. Paul to prove this.

Why is the New Covenant called the Covenant of grace?

THE TWO TRAVELERS

Two travelers undertook a journey to a distant city. The way by which they had to travel was narrow and difficult. At one time, it lay across a dreary and sandy plain, at another over desolate and rugged mountains. They had, however, the consolation of knowing that the road was a direct one, that it was perfectly safe from the attacks of robbers, and that as long as they followed the plain and easy directions with which they were furnished, they could not possibly go astray. They were, moreover, supplied with provisions and everything necessary for the journey.

Thus provided, they set out one fine spring morning. The elder of the travelers, with staff in hand, walked steadily onwards, carrying his provisions in the wallet suspended over his back. The younger, on the contrary, stopped continually to look back or gaze about him, and, at times, cast a longing eye on a smiling tract of country which lay towards the left hand at a little distance from the road. At length, he became weary of carrying his stock of provisions, and, in order to ease himself, opened his wallet and threw the contents first on one side and then on the other, until he had exhausted the whole. His companion reproved him for his folly, and warned him that he would soon stand in need of refreshment, for the heat of the day was now approaching, and the most difficult part of the road still remained to be traversed. His young friend, however, paid no heed to his advice, and laughed at his friendly warning.

Midday had now arrived, and the travelers, oppressed with heat, sat down to rest and refresh themselves. The elder, who had prudently preserved his provisions, renewed his strength by a substantial meal, and was soon ready to resume his journey with fresh vigor. The younger, on the contrary, already wearied with the route, now felt faint and hungry from want of food. Having rested, however, for a while, and swallowed a few crumbs which he found in a corner of his wallet, he rose to his feet and endeavored to drag himself along the road, which at length brought them to the foot of the mountain. The elder traveler began vigorously to surmount the steep ascent; while the younger, at the sight of it, became thoroughly disheartened, and sat down to look about him and divert his mind from the difficulties which remained to be encountered. His eye reverted to the smiling meadows which he had before observed, and which appeared still more charming now that they were lit up by the bright rays of the midday sun. While thus idly gazing, he perceived a path leading from the main road to the object of his admiration. Without allowing himself a moment for reflection, he immediately rose and began to follow it. His companion, seeing him, turned and called after him: "My friend," said he, "do you not know that the road which you are quitting is the only one which will lead us to our journey's end?" "I know it," replied the other; "but I prefer those charming meadows to this rough and

difficult ascent." "But," rejoined his companion, struck with amazement at his folly, "of what use will it be to you to wander through those pleasant fields, if, so far from helping you on your way, they only lead you farther from your destination?" "I grant that it will not help me on my road," returned the other, "but I do not feel able to get up this steep hill. I would sooner walk along the broad and easy path that leads to yon meadows, where I see many beautiful flowers, and shall, no doubt, find sweet and delicious fruits." "Foolish man," replied his friend, "those fruits, as you well know, contain a deadly poison, and bring certain death to whoever tastes of them; while the path you speak of leads to a frightful abyss, situated in the midst of those verdant plains."

The words of the prudent traveler were lost upon his companion. He followed the tempting path, ate of the poisonous fruits, and was seized with a fatal languor, under the influence of which he incautiously approached the brink of the abyss, and fell headlong into it. Meanwhile, his companion steadily pursued the rugged mountain path, and arrived safely, before night closed in, at the city to which he was journeying.

Kind reader, do you understand the meaning of this history, which is what is called a parable, that is, a story told to convey a useful lesson? You yourselves are the travelers who are journeying to a distant city, the Heavenly Jerusalem. The road by which you are to arrive there—and it is the only one which leads to your journey's end—is the way of God's Commandments. As long as you follow it, you are perfectly safe from all danger. The wicked spirits, who are ever watching to rob you of your treasure, the love and friendship of God, can never succeed in doing so unless you turn aside either to the right hand or the left. Moreover, you are supplied with abundant food to support and strengthen you on the road. This food is the grace of God, which we can obtain at all times by Prayer and the Holy Sacraments. The foolish and thoughtless make little account of this food, nay, they trample it under foot by their neglect; and the consequence is, that every day they grow weaker and more languid in the service of God. They begin to cast a longing eye at the pleasures and vanities of the

world, and at the first great difficulty which they meet with on their route, in spite of the voice of their own conscience, and the warnings of the ministers of God, they abandon the path of virtue, and follow the broad and easy road of their passions. Each step they take leads them further from God and nearer to the abyss of hell; but they heed it not, amid the false joys and empty pleasure of a worldly life. Instead of the heavenly food of God's grace, they now nourish themselves with the forbidden fruit of sin, which produces in their souls a fatal languor and insensibility, overcome with which they, at length, sleep the sleep of death, and, by a just judgment of God, fall headlong into the abyss.

Meanwhile, the prudent Christian steadily pursues his path to Heaven, without allowing his attention to be diverted to this side or that by the allurements of vice. Supported by the grace of God, with which he constantly nourishes his soul in prayer, and by the Holy Sacraments, he surmounts all obstacles, and, persevering to the end of his life, happily arrives, when the night of death closes in, at the term of his labors, the eternal possession of God amid the joys of Heaven.—"Catechism Made Easy," by Gibson.

LESSON THIRTIETH

ON THE FIRST COMMANDMENT

PART FIRST

Preamble

Our first parents believed in one God, the Maker and Master of Heaven and earth and all things. This belief spread with mankind over the face of the earth. But as, under the Unwritten Law, men were left to their own resources, without recognized teaching authority, their ideas of God became gradually obscured.* Not knowing where to find God, they "groped after God" everywhere. They found traces of Divine power in various creatures excelling in beauty and power, and worshiped these creatures. Thus, the inspired writer of the book of Wisdom states that men "imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun, or the moon, to be gods that rule the world" (XIII., 1-2), and they worshipped them accordingly.

Others imagined they found traces of Divine power in certain animals, and worshiped them, and made statues of them. Others again made to themselves images of persons whom they loved or venerated beyond measure, and began to worship them as gods (Wisdom XIII., 11-19).

All such gods are, and are frequently called, false gods, that is, not God at all.

The devil helped along the worship of these false gods by giving answers from them, or doing things through them which seemed wonderful to men. This is the reason why the Bible says that "all the gods of the Gentiles are devils" (Ps. XCV., 5).†

When God gave the Commandments to Moses, all the nations of the earth, except the Israelites, were worshiping

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*"The original idea of God has taken in the mind of man all the distorted and fanciful forms which a liquid is liable to assume in a collapsible vessel or clay in the potter's hands."—J. Wilhelm—Idolatry.

†"Some made certain images which, through the power of the devil, produced certain effects whence they thought that these images contained something divine, and consequently, that divine worship was due to them."—Hermes Trismegistus.

false gods. This is why, in the first Commandment, God forbade the worship of strange (other) gods.

Did our first parents believe in but one God?

Did the belief in one God die with our first parents?

Why did man's ideas of God become obscured?

Why did men "grope after God" everywhere?

Name one or more kinds of creatures in which man found traces of Divine power.

Why are certain beings honored as gods, called false gods?

How did the devil help along the worship of the false gods?

Why does the Bible say that "all the gods of the Gentiles are devils"?

Why did God in the first Commandment forbid the worship of strange (other) gods?

315 Q. When God gave His Commandments to Moses, He began by saying: "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in Heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them."

The Church looked upon these words as one Commandment, namely, the first Commandment.

The words: "I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage," are an introduction not only to the first Commandment, but to all the ten Commandments. These words were spoken by God to point out reasons why the Commandments should be kept.

A brief explanation of these words will show three distinct reasons why the Commandments should be kept.

"I am the Lord thy ***God.***" "I am God" means, " I am

the Creator of Heaven and earth, and of all things," in accordance with what we learned under Question 2.

Being the Creator of Heaven and earth, and of all things, God is the Master or ***Lord*** of Heaven and earth and of all persons and things. This is why God said, "I am the ***Lord.***"

"I am the Lord thy God." God said, "I am ***thy*** God, to show that He is the God of each and every man. Therefore, the words, "I am the Lord thy God," spoken in giving the Commandments, show a first reason why all men should keep the Commandments, namely, because God is the Lord or Master of each and every man, and, as such, has the right to command all men.

"Who brought thee out of the land of Egypt." In giving the Commandments to Moses on Mount Sinai, God spoke of the bringing of His people out of Egypt, in order to recall to their minds the almighty power He had shown when He sent the ten plagues, when He brought the fleeing Israelites dry-shod across the Red Sea, and drowned the Egyptians. God, thus reminded the Israelites of His almighty power whilst giving the Commandments in order to make them fear to break His Commandments, or to make them keep His Commandments out of fear of being punished by Him. This reason applies to all men. Fear of punishment, therefore, is the second reason why man should keep the Commandments of God.

"Out of the house of bondage." God added these words in giving the Commandments, to excite the Israelites to keep the Commandments out of gratitude for having been freed from bondage.

By dying for us on the Cross, Christ did not free us from the bondage of Egypt, but freed us from a far worse bondage, namely, the bondage of Satan and sin. Gratitude, then, for having been freed from the bondage of Satan and sin, is a third reason why man should keep the Commandments given by God on Mount Sinai, and confirmed by Christ in the New Law.

"Thou shalt not have strange gods before (besides) Me." The original Hebrew Bible, instead of saying, "strange

gods," says "other gods." When speaking of "other gods," God does not mean to say that there are other gods, for, as we learned under Question 21, God said, "I am God, and there is no God beside, neither is there the like to Me." By "other gods," God means persons or things which others honor as gods.

After speaking of other gods, God mentioned the images of other gods. There will be question of these in the thirty-first lesson.

God concluded the words quoted above by saying, "Thou shalt not adore them, nor serve them." These words apply both to other gods and to the images of other gods. This Commandment, then, forbids, first, the adoring and serving of other gods, and second, the adoring and serving of images of other gods. The thirtieth lesson explains the adoring and serving of other gods, "Thou shalt not have strange (other) gods before (besides) Me. Thou shalt not adore them, nor serve them." The thirty-first lesson explains how we may honor the images and relics of the Saints, and how we may pray to the Saints, without thereby adoring other gods. "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in Heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them." So, ***What is the first Commandment? The first Commandment is: I am the Lord thy God; thou shalt not have strange gods before Me.*** (315 Q.)

315 Q. Do you know the first Commandment by heart?

Quote the words of introduction to all the Commandments.

Why were these words spoken?

Why is God, Lord?

What word of the introduction to all the Commandments, indicates that God is God of each and every man?

Indicate the first reason why all men should keep the Commandments.

Indicate one or more ways in which God showed His almighty power in bringing His people out of Egypt.

Why did God remind the Israelites of His almighty power, in giving the Commandments?

Mention a second reason why all men should keep the Commandments of God.

Why did God, in giving His Commandments, remind the Israelites that He had brought them out of the house of bondage?

From what bondage did Christ free us, by dying for us on the Cross?

Indicate a third reason why we should keep the Commandments of God.

What does the original Hebrew Bible say instead of "strange gods"?

What does God not mean when He speaks of other gods?

What does God mean when He speaks of other gods?

To what do the words, "Thou shalt not adore them nor serve them," apply?

Name two things forbidden by the first Commandment.

316-317 Q. Nellie had been kidnaped as an infant by a strange woman, who raised her as her own child. After some years, Nellie's mother found her and told her to recognize no other mother besides her. By saying this, Nellie's mother not only forbade her to recognize the strange woman or any other woman besides herself, as her mother, but also commanded her to recognize herself, as her mother. In like manner, when God says, "Thou shalt not have strange (other) gods before me (besides) Me," He means not only to forbid the honoring of other gods, but He also commands that we should honor Him, the one true God. Hence the words "Thou shalt not have strange (other) gods before (besides) Me. Thou shalt not adore them, nor serve them," command us to adore and serve the one true God, and forbid the adoring and serving of other gods.

We adore God by believing in Him and in all He teaches and proposes to our belief through the Church, or, by ***Faith*** (Q. 107); by trusting that He will give us eternal life and the means to obtain it, or by ***Hope*** (Q. 108); by loving Him

above all things for His own sake, and our neighbor as ourselves for the love of God, or by ***Charity*** (Q. 109).

In Question 312, we learned that each of the ten Commandments either helps us to keep the Commandments of the love of God and of the love of neighbor, or directs us to shun what is opposed to them. The first Commandment helps us to keep the Commandment of the love of God, because it commands us to adore and, therefore, to love God.

By reciting the acts of Faith, Hope, and Charity, we adore God. By reciting them, we also strengthen in ourselves the virtues of Faith, Hope, and Charity, and strengthen ourselves against temptation. Hence, the general custom amongst Catholics to add the acts of Faith, Hope, and Charity to one's morning and evening prayers.

We adore God not only by saying the acts of Faith, Hope, and Charity, but also by saying any other ***prayer*** and above all by the highest form of prayer, namely, ***sacrifice.*** Prayer was explained in Lesson Twenty-eight; the sacrifice of the Mass, in Lesson Twenty-four. So, ***How does the first Commandment help us to keep the great Commandment of the love of God? The first Commandment helps us to keep the great Commandment of the love of God because it commands us to adore God alone.*** (316 Q.)

How do we adore God? We adore God by Faith, Hope, and Charity, by prayer and sacrifice. (317 Q.)

316-317 Q. What is the meaning of "before" in "Thou shalt not have strange (other) gods before me"?

What does God forbid in saying, "Thou shalt not have strange gods before (besides) Me"?

What does God command in saying "Thou shalt not have strange (other) gods before (besides) Me"?

Indicate five ways in which we adore God.

How does the first Commandment help us to keep the Commandment of the love of God?

Name one or more benefits derived from the recitation of the acts of Faith, Hope, and Charity.

318 Q. What precedes explains our duty of adoring and serving the one true God. Questions 318 and 319 set forth how we may sin against the Commandment, "Thou shalt not have strange (other) gods before (besides) Me. Thou shalt not adore them nor serve them." We may sin against this prohibition by honoring as gods, beings created by God, or creatures, or, ***by giving to a creature the honor which belongs to God alone.*** This sin was committed when the Israelites adored the Golden Calf. This sin is committed when the heathens adore the sun, the moon, the stars, animals, etc. This sin is called idolatry, which means worship of idols, or false gods.

We also sin against the prohibition of adoring and serving other gods when we give creatures credit for qualities which belong to God alone, or, in other words, by ***attributing to creatures perfections which belong to God alone.*** For instance, God alone knows what may happen in the future. Therefore, to expect a soothsayer, or a fortune-teller, to make known to you what may happen in the future, is attributing to him a perfection which belongs to God alone, and is a sin against the first Commandment.

When an employer hires a man, he prescribes the work to be done by the hired man as well as the manner in which he is to do it. It is the hired man's duty to do the work prescribed, and to do it in the manner prescribed. It would be wrong for him to do work different from the work prescribed, or to do the prescribed work in a different manner.

In like manner God has prescribed that we worship Him, and He has prescribed, directly or through the Church, the acts of worship, and the manner in which these acts are to be performed. To worship God by other acts, or forms of worship than the ones prescribed, is ***false worship.*** False worship of the one true God is a sin against the first Commandment. So, ***How may the first Commandment be broken? The first Commandment may be broken by giving to a creature the honor which belongs to God alone; by false worship; and by attributing to a creature a perfection which belongs to God alone.*** (318 Q.)

318 Q. Give one or more instances of idolatry.

Give one instance in which we attribute to a creature a perfection which belongs to God alone.

What is false worship?

MARTYRDOM OF ELEAZAR

During the cruel persecution with which Antiochus afflicted the Jews, in the hope of inducing them to abandon the worship of the true God, a venerable old man named Eleazar was brought before the judge and ordered to eat swine's flesh, as a proof that he abandoned the observance of the law of Moses. On his refusal, they strove to force it into his mouth, but, as he manfully resisted, preferring death to the violation of the Law, he was ordered to be led to execution. On his way, those who accompanied him, moved with pity for him and respect for his old age, took him aside, and begged him to eat at least of some food which they brought him, and which was not forbidden by the Law, that in appearance he might be considered to have obeyed the king's orders, and so save his life. But he bravely made answer, "It doth not become our age to dissemble, whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens; and so they, through my dissimulation, should be deceived, and hereby should bring a curse and stain upon my old age. For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty, neither alive nor dead." Having spoken thus, he was forthwith carried to execution. But when he was now ready to die with stripes, he groaned and said, "Oh Lord! Thou knowest that, whereas I might be delivered from death, I suffer grievous pains in body, but in soul am well content to suffer these things, because I fear Thee." Thus did he die, leaving to the whole nation an example of fortitude in the profession and practice of Faith.—(2 Mach. IV).

HISTORY OF TOBIAS

Tobias was one of the Israelites carried into captivity to Nineve by the Assyrian king, Teglathphalasar. Though involved in the ruin of his country, he was no sharer in the crime of his people, for Scripture says of him, that,

"when all went to the golden calves which Jeroboam, king of Israel, had made, he alone fled the company of all, and went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first fruits and his tithes" (Tobias I., 5, 6).

In a strange land, and in the midst of an idolatrous nation, Tobias continued equally firm in his faith, and faithful to the practice of his religion. While the companions of his exile fell away from their duty, and, contrary to the command of the Jewish law, "ate of the meats of the Gentiles, he kept his soul," as the Scripture tells us, "and never was defiled with their meats" (Tobias I., 12).

The virtues of Tobias, and his faithful observance of the duties of his religion, excited the admiration and gained for him the favor of the Assyrian king, who granted him a degree of liberty that was not allowed to the other captives. Tobias availed himself of this advantage to relieve his afflicted brethren. "He daily went among his kindred and comforted them, and distributed to every one as he was able out of his goods. He fed the hungry, and gave clothing to the naked, and was careful to bury the dead and those that were slain" (Tobias I., 19, 20). These works of mercy drew upon him the displeasure of Sennacherib, who had now succeeded to the throne. He ordered Tobias to be slain, and took away his substance. Tobias, however, escaped with his life, and remained in concealment till the king's death, after which he continued to practice the same works of mercy towards his suffering countrymen, undeterred by the danger he had run, or the prudent advice of his friends, for, as the Holy Scripture says, "he feared God more than the king" (Tobias II., 9).

We have seen Tobias firm and steadfast in his Faith, faithful to the duties of his Religion, and zealous in the performance of works of Charity. But a new trial now awaited him, to put to the test his hope and trust in God. Wearied with his labors in burying the dead, he laid himself down one day to rest beneath the wall of his house. As he was sleeping, the hot dung from a swallow's nest fell upon his eyes, and deprived him of his sight. Far from murmuring and repining under this severe trial, he bore it with in-

vincible patience, and like holy Job, he thanked God in the midst of his affliction. The insults of his friends and the reproaches of his wife did not disturb the peace of his soul. When asked by them, in derision, "where was now the hope for which he had given alms and buried the dead?" he made them this noble answer, "Speak not so; we are the children of the saints, and look for that life which God will give to those who never change their faith from Him" (Tobias II., 15, etc.).

The virtues of Tobias were not left, even in this life, without their reward. The great Archangel, Raphael, was sent from Heaven to be the guide and protector of the young Tobias, and to heal and comfort his aged father. Restored to sight, Tobias lived happily for many years in the bosom of his family, until at length, at an extreme old age, rich in virtue and full of good works, he went to receive the reward which God has promised to his faithful servants.—Tobias.

LESSON THIRTIETH

ON THE FIRST COMMANDMENT

PART SECOND

Spiritism, Fortune Telling, Magic

319 Q. In the preceding question, we learned that the first Commandment may be broken by attributing to a creature a perfection which belongs to God alone. In the present question, the Catechism mentions various actions in which persons thus attribute a perfection which belongs to God alone.

We may attribute to a creature perfections which belong to God alone by the use of ***spells.*** Spells are words to which is attributed a power which they in no way possess. Students of Shakespeare are familiar with the scene of the Three Witches in "Macbeth." The poet represents the three witches dancing around a caldron and repeating the spell:

"Double, double, toil and trouble,
Fire, burn, and, caldron, bubble."
(Macbeth, Act. IV., Scene 1.)

This is an imaginary scene in a play. But we know that in real life persons sometimes make use of spells.

Charms are things to which is attributed a power which they do not possess. Such are, for instance, the horseshoe, the swastika sign, a four-leaved clover, which some people really believe will bring good fortune.

He who expects ***spells*** and ***charms*** to bring him health, good luck, prosperity in business or success in life, ascribes to these irrational, senseless, lifeless, words and things powers belonging to God alone; hence, he sins against the first Commandment.

The words, "In the name of the Father, and of the Son, and of the Holy Ghost," spoken in making the sign of the Cross, are not a spell, because we attribute to them only the power to implore God's blessing, which power they have.

Mineral, vegetable, or animal substances, used as drugs, are not charms, because we credit them only with their natural power to remedy certain ills of the body.

In this country, some well-diggers and miners use a forked hazel or willow twig to locate water or minerals beneath the surface of the ground. They claim that water or a mineral vein directly beneath the twig has a natural attraction for the twig and the power to bend it downward at the center. Geologists, on the contrary, seem to agree as to the inability of such twigs to detect water currents or minerals under the ground. However, persons using these twigs cannot be charged with the sin of using a charm, if they use the twig only because of the natural attraction which may exist between the water or the mineral and the twig.

Holy water, scapulars, medals, and crucifixes are not charms when used to implore God's protection, because they were blessed by the priest, in the name of the Church, to beg God's protection against the powers of evil.

As regards crucifixes, we know that they must be very distasteful to the Devil. A dog, beaten with a cane, will thereafter be afraid of a cane and will avoid coming near one who carries a can. In like manner, the Devil was overcome by the death of Christ on the Cross, and, ever since, he has had an abiding dread of crosses and crucifixes, especially when God's power has been invoked upon them through the blessing of the Church.

However, if one attributed infallible power to holy water or crucifixes, he would be guilty of sin against the first Commandment, because he would attribute to them a power they do not have, a power which belongs to God alone.

The Church wishes us to wear crucifixes, medals, scapulars, in order to excite our piety and increase our love of God and of His Saints and beg Their protection. The Church does not wish us to use these articles in the belief that they are charms, as if they could of themselves protect us from harm.

We should also be on our guard against "chain-prayers." Sometimes we receive in th email a prayer with strict instructions that it must be said a fixed number of times and sent to a certain number of persons, otherwise some harm will befall us. This is attributing to such prayers a power

they have not; hence, it is a sin against the first Commandment.

One, also, sins against the first Commandment by considering certain days and chance events as lucky or unlucky. It is a sin, for instance, to believe that I shall have ill luck, if a black cat runs across my way; or, when at table, if the salt falls towards me; or when friends are walking, if a dog runs between them; or, if I eat with twelve others at table.

Many children know the little rhyme:

"See a pin and pick it up,
And all the day you'll have good luck.
See a pin and let it lie,
And you'll wish you had not passed it by."

Believing that picking up a pin makes the day lucky, or considering Friday as an unlucky day on which to start a journey, or thinking it unlucky to marry in a certain month, or on certain days of the week, is attributing to creatures a power which belongs to God alone, and is, therefore, a sin against the first Commandment.

The sin of attributing to creatures the power which belongs to God alone is called superstition. The special kind of superstition which we have just considered, namely, the superstitious observance of chance events and days, and the use of charms and spells is called vain observance. The Bible, the inspired word of God, says of God, "Thou hast hated them that regard vanities, to no purpose" (Ps. XXX., 7).

St. Chrysostom says: "A day is not lucky or unlucky of its own nature, (for one day differs not from another,) but it becomes such by our industry, or our sloth; if you employ it in virtue, it will be a lucky day, and merit a reward from God; if you spend it in wickedness, it will be an unlucky day, and deserves His anger and punishment."

Is it a sin to believe in ***dreams?***

Usually ***dreams*** are due to the thoughts which are in one's mind before one goes to sleep, or to the disposition of one's body, or to atmospheric or other conditions about one. Therefore, dreams have no power whatsoever to forecast,

forebode, foretell, the future. If, sometimes, things we dream, happen, more times they do not happen. Again, when things we dream, happen, they do not happen because we dream them; nor do we dream them because they are going to happen. The fact that they happen as dreamed, is merely a matter of chance, a mere coincidence.

To credit a dream with the power to disclose the future, is to attribute to it a power which belongs to God alone, is making a little god of that dream, is a sin against the Commandment, "Thou shalt not have strange (other) gods before (besides) Me."

Believing in dreams is expressly forbidden in the Bible, "Neither let there be found among you any one * * * that observeth dreams."

Do not confound the apparitions of the angel to St. Joseph with ordinary dreams, because the Bible, the inspired word of God, says explicitly that the angel of the Lord appeared to him in his sleep and spoke to him, as you may see in Matt. I., 20; Matt. II., 13, 19, 22.

When people were less enlightened, they made much of dreams. The expression "as idle as a dream" shows that people generally have ceased to believe in dreams.

Medium is a Latin word which means middle. Mediums mentioned in this question of the Catechism, are people who claim to be middlemen between the living and the spirits, or souls of the dead.

Spiritists are persons who hold that the living can talk with the spirits, or the souls of the departed, through mediums.

You will understand these two definitions better by a short history of Spiritism, and its predecessor, Necromancy.

Man has a natural curiosity to know what may happen in the future, to become acquainted with other hidden things of this life or the life to come. At all times, there have been persons who have striven to learn such things from the spirits of the dead. The ancient practice of striving to learn future or other hidden things through the spirits of the dead, is called Necromancy.

Necromancy was widely practiced among the pagan nations of the past, and is much in vogue among the heathens of our own day.

The Law of Moses forbade Necromancy (Levit. XIX., 31; XX., 6), declared that to seek the truth from the dead is a practice detested by God (Deut. XVIII., 11, 12), and even made it punishable by death (Levit. XX., 27; 1 Kings, XXVIII., 19).

In the first centuries of the Christian era, the practice of Necromancy was common among the pagans. The Christians were warned against such practices "in which the demons represent themselves as the souls of the dead" (Tertullian, De Anima LVII, in P. L. II., 793). As a consequence of the constant warnings of the Church, Necromancy was almost totally discontinued in Christian lands. In recent times, however, Necromancy, as a distinct belief and practice, has reappeared under the name of Spiritism.

Spiritists claim that Spiritism is a new science, which will teach mankind the fullness of truth, and lead man to happiness in this life and in the hereafter. The truth in the matter may be summed up as follows:

1. Modern Spiritism is but a revival, in systematic form, of ancient Necromancy.

2. It attributes to the spirits of the dead a knowledge of the future which God alone possesses, and, therefore, the belief in Necromancy or the practice of the same, is a sin against the first Commandment.

3. It is strictly forbidden by God: "Neither let there be among you any one that consulteth pythonic spirits, or that seekest the truth from the dead" (Deut. XVIII).

4. It boldly denies the fundamental truths of the Christian religion.

5. It frequently wrecks the physical constitution and the moral life of those who are addicted to it. In the words of a celebrated English physician, it is "a short cut to the insane asylum" in this life, and often it leads to eternal perdition in the next life.

The Second Plenary Council of Baltimore (1886), while making due allowance for fraudulent practice in Spiritism, declares that some at least of the manifestations are to be ascribed to Satanic intervention, and warns the faithful against lending any support to Spiritism, or, even out of curiosity, attending seances. (Decreta, nn. 33-41.) The Council points out, in particular, the anti-Christian character of Spiritistic teachings concerning religion, and characterizes them as an attempt to revive paganism and magic. On April 17, 1917, the Congregation of the Holy Office, in reply to a query, declared it is not permissible to attend Spiritistic seances, even as a spectator.

Fortune-tellers are persons who profess to tell one's fortune or future. 1. Going to fortune-tellers is forbidden by God, "Neither let there be found among you any one * * * that consulteth fortune-tellers" (Deut. XVIII., 10, 11). 2. As no one but God knows the free future, going to the fortune-teller to learn one's future, is attributing to him a perfection which belongs to God alone, and, therefore, is a sin against the First Commandment. 3. A person who goes to a fortune-teller, shares in the work of the Devil, if the fortune-teller has communications with the Devil; or pays out his good money to an impostor, if there is no communication with the Devil. 4. Going to a fortune-teller to know one's future is useless in any case, because he can not tell the free future, since God alone knows it.

Besides mediums, spiritists, and fortune-tellers, there are other persons, persons like them, in whom we may not believe. The Catechism states this by adding "and the like" to the words, "mediums, spiritists, fortune-tellers." Under this head, magicians may be mentioned. One must distinguish white magic from black magic. Black magicians strive to perform wondrous feats through the assistance of the Devil, as was the case with the magicians of King Pharaoh (Ex. VI.), and with Simon Magus (Acts VIII). Magicians give the Devil credit for power to work wonders even as God, and, therefore, sin against the first Commandment.

White magacians, or sleight-of-hand performers, on the contrary, rely on natural skill, and mechanical contrivances, to bewilder and baffle the beholder. This is innocent amusement. So, ***Do those who make use of spells and charms, or***

who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment? Those who make use of spells and charms, or who believe in dreams, mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment, because they attribute to creatures perfections which belong to God alone. (319 Q.)

That rapping tables, planchettes, or ouija boards are forbidden, is evident from the fact that persons who use them, often expect information which God alone could give, and thus attribute to them perfections which belong to Him alone.

319. Q. What are spells?

What are charms?

Give one or more instances of charms.

Why do persons who make use of spells and charms, sin against the first Commandment?

Why are the words spoken in making the sign of the Cross not a spell?

Why are drugs not charms?

Under what condition may well-diggers or miners use a forked hazel or willow twig to locate water or minerals?

When are holy water and crucifixes not to be looked upon as charms?

When would one be guilty of sin in the use of holy water and crucifixes?

Have dreams the power to forecast, forebode, foretell, the future?

Quote a text of Scripture showing that believing in dreams, is forbidden.

What is the meaning of the Latin word medium?

What do you understand by mediums mentioned in this question of the Catechism?

What are spiritists?

What is Necromancy?

Who practiced Necromancy in the past?

Among whom is Necromancy much in vogue in our day?

What did the law of Moses have to say about Necromancy?

With what was Necromancy punishable under the law of Moses?

What was the result of the constant warnings of the Church against Necromancy?

Under what name has Necromancy been revived as a distinct belief and practice in these times?

Name one or more of the false claims of the Spiritists and answer same.

What does the Second Plenary Council of Baltimore declare about Spiritism?

What warning does it give to the faithful in the matter?

When did the Congregation of the Holy Office declare it is not permissible to attend Spiritistic seances even as a spectator?

What are fortune-tellers?

Quote a text of Scripture showing that going to fortune-tellers is forbidden.

Quote one or more reasons why we should not consult fortune-tellers.

To whom do black magicians give credit for power to work wonders like God?

Mention one or more instances of black magicians, from the history of the Bible.

May one attend entertainments given by white magicians?

Why are rapping tables, planchettes, and ouija boards forbidden?

KING OCHOZIAS PUNISHED FOR SIN OF SUPERSTITION.

Ochozias, a king of Israel, was injured by falling from a balcony of his palace. Instead of placing his confidence in Lord God, he sent messengers to the idol Beelzebub, at Accaron, to find out if he could recover. The prophet was inspired by God to meet the messengers on their way and say to them: "Is there not a God in Isreal that ye go to consult Beelzebub?"' And Elias commanded the messengers to go back and say to King Ochozias: "Thus saith the Lord: 'Is it because there was no God in Israel that thou sendest to Beelzebub? Therefore thou shalt not come down from the bed, on which thou art gone up, but thou shalt surely die'."

Later Elias went in person to the king and said to him: "Thus saith the Lord: 'Because thou hast sent messengers to consult Beelzebub, as though there was not a God in Israel, of whom thou mightest inquire the word, therefore thou shalt surely die'."

So Ochozias died according to the word of the Lord which Elias spoke.—Fourth Book of Kings, Chapter 1.

SPIRITISM IN AMERICA.

In its actual form Spiritism dates from the year 1848, and from the experiences of the Fox family at Hydesville, and later at Rochester, in New York State. Strange "knockings" were heard in the house, pieces of furniture were moved about as though by invisible hands, and the noises became so troublesome that sleep was impossible. At length the "rapper" began to answer questions, and a code of signals was arranged to facilitate communication. It was also found that to receive messages special qualifications were needed; these were possessed by Catherine and Margaret Fox, who are therefore regarded as the first "mediums" of modern times. Similar disturbances occurred in other parts of the country, notably at Stratford, Connecticut, in the house of Rev. Dr. Phelps, a Prebyterian minister, where manifestations (1850-51) were often violent and the spirit-answer blasphemous. * * * So widespread was the belief in Spiritism that, in 1854, Congress was petitioned to appoint

a scientific commission for the investigation of the phenomena. The petition, which bore some thirteen thousand signatures, was laid on the table, and no action was taken.—Rt. Rev. Edward A. Pace.

THE CHURCH IS WISER.

Catholic writers on Spiritism warn us against attending Spiritistic seances in any way, shape, or form, under any pretext whatsoever. They claim that taking an active part in such seances is like opening the door of one's soul to the devil and enabling him to enter into one's soul, upsetting one's mind and heart, and taking possession of them.

A little fable will drive this lesson home. A wise old Arab sent his son across the desert with camel and tent. He warned the young man not to let the camel come into the tent. At nightfall, the young man pitched his tent and picketed the camel nearby. After some time, the camel, feeling cold, thrust his nose under the tent. The young master objected, but the camel begged him not to find fault because it was only his nose. The master said nothing further. Soon, the camel shoved in his head, then his neck, later his shoulders, finally his entire body, and then started to kick up the tent. The young master was awakened by the noise and ordered the camel out. To this the camel replied: "Sir, I have taken possession of the tent. If there is not room here for both of us, please, step out."

The Church with her experience of nineteen hundred years is wiser than the wise old Arab of the fable. She warns us against giving the least encouragement to the devil. Knowing that it is dangerous to take part in Spiritistic seances, that it means opening the door of one's soul to the devil, man's arch-enemy, the Church not merely warns her children against taking active part in such seances, but she positively forbids Catholics even to attend them, lest the devil, little by little, gain possession of their soul.

SIMON THE MAGICIAN

One of the earliest converts to the Christian faith, in the time of the Apostles, was a celebrated sorcerer or magician of the name of Simon. Having seen the miracles worked

by the Apostles, and in particular the visible signs which frequently followed the conferring of the Sacrament of Confirmation, he came to St. Peter, offering a sum of money, and saying, "Give me also this power, that on whomsoever I also lay my hands, he may receive the Holy Ghost." But St. Peter said to him, "Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God could be purchased with money. Do penance for this thy wickedness, and pray to God, if perchance the thought of thy heart may be forgiven thee." Simon, thus baffled in his design, shortly after abandoned the Christian religion.

LESSON THIRTIETH

ON THE FIRST COMMANDMENT

PART THIRD

Sins Against Faith, Hope, and Charity

320 Q. Since the first Commandment binds us to adore God by Faith, Hope, and Charity, sins against Faith, Hope, and Charity are sins against the first Commandment. So, ***Are sins against Faith, Hope, and Charity also sins against the first Commandment? Sins against Faith, Hope, and Charity are also sins against the first Commandment.*** (320 Q.)

320 Q. Why are sins against Faith, Hope, and Charity, sins against the first Commandment?

321 Q. Since we must believe what God has taught, it is our duty ***to try to know what God has taught.***

It is not enough to know what God has taught, one must also ***believe*** what God has taught. Hence, one would sin ***by refusing to believe all that God has taught,*** when he knows that God has taught it.

It is not sufficient to know and believe what God has taught, one must also, under special circumstances, show, or profess one's belief in what God has taught. Hence, when, for one reason or another, it becomes proper to profess one's faith, one sins by neglecting to profess belief in what God has taught. So, ***How does a person sin against faith? A person sins against faith, 1st, by not trying to know what God has taught; 2d, by refusing to believe all that God has taught; 3d, by neglecting to profess his belief in what God has taught.*** (321 Q.)

321 Q. Why is it our duty to try to know what God has taught?

Is it enough to know what God has taught?

Must we profess our belief in what God has taught, at all times?

322 Q. In the five following questions, the Catechism explains further the three points of the preceding questions.

What God has taught in the Old Testament and the New Testament, and proposes to our belief, is contained in the Christian Doctrine. Hence, one who does not learn the Christian Doctrine, fails to try to know what God has taught. So, ***How do we fail to try to know what God has taught? We fail to try to know what God has taught by neglecting to learn the Christian Doctrine.*** (322 Q.)

322 Q. What is contained in the Christian doctrine?

Of what are we guilty when we neglect to learn the Christian doctrine?

A good business man strives to know all about his business, in order that he may do business more intelligently, and do more and better business. The salvation of our immortal soul is our most important business. We should, therefore, likewise, strive to know more about the things that pertain to salvation of our soul. A deeper knowledge of things spiritual, will give us more encouragement and a greater relish in the practice of our religion, make us more fervent in the service of God, and thus add to our treasures for Heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal.

Every one should strive to know the Christian Doctrine in accordance with his age, his general education, his condition in life, that he may be able to see to his own satisfaction the reasons for his belief, that he may practice his religion intelligently, that he may be able to give a reason for the hope that is in him, to those not of the Faith.

323 Q. Before ascending into Heaven, Jesus Christ said to the Apostles: "Going, therefore, teach ye all nations * * * teaching them to observe all things whatsoever I have commanded you" (Matt. XIX, 19-20); "He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned" (Mark XVI., 16). From these words of Christ, it is clear that the Church must teach all that Christ has taught, and that we must believe all that the Church teaches, or we will be condemned.

To believe one thing that Christ has taught and to refuse to believe other things He taught, implies that Christ erred when He taught these other things, and, therefore, that He is not the all wise, all holy God, who can neither deceive nor be deceived.

When it is said that we must believe all that God has taught and proposes to our belief through the Church, it does not mean that all men must know explicitly every article of faith. This would be impossible. It is sufficient for many to know explicitly the principal points of faith, and, beyond and above this, to believe implicitly all the Church teaches, as we say in the Act of Faith, "I believe these and all the truths which the Catholic Church teaches."

There are two classes of people who do not believe all that God has taught. Some believe the things which appeal to them. These people might be said to choose their belief; hence, they are called heretics, which means choosers.

Some people try to excuse themselves on the ground that they believe the essential or fundamental points of faith. The distinction between essential and non-essential, or fundamental and non-fundamental, is unwarranted. Christ says that "he that believeth not, shall be condemned." As Christ makes no distinction, we may not distinguish between fundamentals and non-fundamentals, between essentials and non-essentials; we must believe all He teaches.

Others believe nothing of what God has taught; they are called infidels and are unbelievers. So, ***Who are they who do not believe all that God has taught? They who do not believe all that God has taught are the heretics and infidels.*** (323 Q.)

323 Q. Quote one saying of Christ to prove that we must believe all that God has taught.

What does one imply in rejecting something Christ has taught?

What must one know explicitly in matters of Faith?

What must one believe implicitly in matters of Faith?

What is the meaning of the word "heretics"?

Why is the distinction between essentials and non-essentials and between fundamentals and non-fundamentals unwarranted?

Who are unbelievers?

324, 325 Q. Sometimes we meet unprejudiced non-Catholics who say, "If I ever join a church, I'll join the Catholic Church." Such people apparently believe the Catholic Church to be the true Church, and yet they refuse to join it, refuse ***to acknowledge it*** as their divinely appointed teacher and refuse to keep its Commandments. Such people ***neglect to profess their belief in what God has taught,*** and sin against the first Commandment. Such people believe in Christ, and, practically, ***deny Him before men. They can not be saved while in that state because Christ has said: "Whoever shall deny Me before men, I will also deny him before My Father Who is in Heaven."*** So, ***Who are they who neglect to profess their belief in what God has taught? They who neglect to profess their belief in what God has taught are all those who fail to acknowledge the true Church in which they really believe.*** (324 Q.)

Can they who fail to profess their Faith in the true Church in which they believe expect to be saved while in that state? They who fail to profess their faith in the true Church in which they believe cannot expect to be saved while in that state, for Christ has said: "Whoever shall deny Me before men, I will also deny him before My Father Who is in Heaven." (325 Q.)

324-325 Q. Why do persons who believe in the Catholic Church and refuse to join it, sin against the first Commandment?

Do such persons profess their faith in Christ?

Why can they not be saved while in that state?

326 Q. We were taught in Question 321 that we must profess our belief in what God has taught. This does not mean that we must always be talking about what we believe. However, there are times when we must openly profess our belief. Suppose that, on occasion of an earthquake, a tidal-wave, war, or any other public calamity, some one would say in your presence that this proves that there is no

God, or that God is not just. If your silence would be taken to mean consent, it would be your duty to signify your disapproval of such blasphemous statements. Nay more, if a person would feel able, he might be obliged to show such a person that calamities do not prove that there is no God, or that God is not just.

It might be well to recall to the minds of such blasphemers that God is the giver of life and of all the good things we enjoy here below, and that He may take these gifts from us, whenever He pleases and in whatever manner He pleases, without doing us the least injustice. In the second place, God may often have abundant reason to send temporal calamities in punishment of sin, for the conversion of sinners, for the perseverance of the just by strengthening the fear of the Lord in their hearts. In the third place, you might explain that man is put here below chiefly to save his soul, and that on such occasions many obdurate sinners, witnessing God's sudden and exacting anger, may die repentant and save their souls. This is a case where ***God's honor*** requires that we should make an open profession of our faith. Generally speaking, whenever public authority questions us about our religion, the honor of our religion, God's honor, require that we state to what Church we belong, that we make an open profession of our Faith.

Let us take another case. Suppose you are in a railroad wreck, and a person fatally hurt asks if there is a Catholic present who will baptize him. In such an event, your ***neighbor's spiritual good*** will require that you make an open profession of your faith by baptizing the injured person, if no priest is available.

Were you yourself fatally injured on such an occasion, your own spiritual good would demand that you make open profession of your faith by asking someone to call a priest to give you the last Sacraments.

So, ***Are we obliged to make open profession of our Faith? We are obliged to make open profesion of our Faith as often as God's honor, our neighbor's spiritual good, or our own requires it. "Whosoever," says Christ, "shall confess Me before men, I will also confess him before My Father Who is in Heaven."*** (326 Q.)

Whilst we are obliged to make an open profession of our Faith only when God's honor, our neighbor's spiritual good, or our own requires it, we may never deny our Faith or profess a false one by word, sign, or deed; for instance, by taking an active part in non-Catholic religious services. Catholics who attend the funeral or a marriage of non-Catholic friends or relatives, in non-Catholic churches, do this for social reasons, as every one understands. They take no active part in the services, and are guilty of no sin.

326 Q. Briefly cite an instance when God's honor requires that one make open profesion of one's faith.

Give an instance where your own spiritual good requires an open profession of your faith.

Quote words of Christ proving that at times we are obliged to confess Christ before men.

May we at any time, deny our Faith by word, sign, or deed?

May we take an active part in non-Catholic services?

327 Q. In Question 317, we learned that we honor God by Faith, Hope, Charity. To honor God by hoping in Him, we must have the right kind of Hope. We can sin against Hope by hoping too much, or hoping too little.

We may sin by hoping too much. This will be made clear to you by using a familiar comparison. William was duck hunting on the lake near his father's farm. When close to the island in the lake, the boat capsized, and William had to swim ashore. He sat down, saying to himself, "My father always takes care of me, he will come and take me home." Instead, he should have signaled his father to let him know that he was stranded on the island. To expect that his father would come for him, without making proper use of the necessary means to notify his father, was a rash expectation, was presumption.

In like manner, hoping to be saved without the Faith and the good works necessary for salvation, is hoping too much, ***is a rash expectation of salvation, without making proper use of the necessary means to attain it. Such expectation is called presumption.***

A person may also sin by hoping too little, by losing hope. A boy ran away from home. Soon, the little money he had, gave out. Unable to find work, he was slowly but surely starving to death. He thought that it was useless to return to his father, that his father would not forgive his running away from home. He lost all hope in the mercy of his father. Such loss of hope is called despair. This boy was foolish.

The sinner who thinks there is no forgiveness for him because of the number and gravity of his sins, is more foolish still. He should remember that God is merciful, as we learned in the second lesson, and is always willing to forgive repenting sinners. He should not lose hope in God's mercy. ***The loss of hope in God's mercy is called despair. Which are the sins against Hope? The sins against Hope are presumption and despair.*** (327 Q.)

What is presumption? Presumption is the rash expectation of salvation without making the proper use of the necessary means to obtain it. (328 Q.)

What is despair? Despair is the loss of hope in God's mercy. (329 Q.)

In the sixteenth century, Luther and Calvin and most of their followers taught that man could be saved by Faith alone, without good works. This teaching was tainted with presumption, and was condemned as heretical by the Church. "Faith without good works is dead" (James II., 26).

In the twentieth century, many Protestants teach exactly the contrary of what their forefathers taught, in the sixteenth censury. Many claim that man can be saved by leading a decent life, without professing any faith. They, also, are guilty of the sin of presumption, in accordance with the words of Christ: "He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (Mark XVI., 16).

327-329 Q. Indicate two ways in which one sins against Hope.

Indicate two necessary means of salvation.

May one expect salvation without making use of these necessary means?

What do you call the rash expectation of salvation on the part of one who has not the necessary Faith or works?

Who taught in the sixteenth century that Faith without good works was sufficient for salvation?

What do many Protestants teach in this matter in the twentieth century?

Quote words of Christ to show that they are guilty of presumption.

330 Q. Christ says, "He that loves Me, keeps My Commandments." If so, he that breaks the Commandments of God, sins against the Love of God. This is true about sin in general. It is particularly true of mortal sin. So, ***How do we sin against the Love of God. We sin against the Love of God by all sins, but particularly by mortal sin.*** (330 Q.)

330 Q. What has the love of God to do with the keeping of the Commandments, in accordance with the words of Christ? Quote His words.

Against what does one sin by breaking the Commandments?

LESSON THIRTY-FIRST

THE FIRST COMMANDMENT

PART FIRST

On the Honor and Invocation of Saints

331 Q. As stated in Lesson 30, the first Commandment binds us to adore the one true God and forbids the adoring of any one but God. Next to God in Heaven, come the Blessed Virgin Mary, the Angels, and the Saints. From the preceding lesson, it is very clear that we may not adore them, or honor them as God. If we may not honor them as God, may we not honor them as friends of God? You will understand this better by applying the question to earthly kings. Earthly kings desire that they alone be recognized as kings in their kingdoms. They do not wish that any members of their court should be recognized and honored as kings. However, they are not offended if their subjects honor the members of their court because of their high position, or honor them as chosen friends of the king. A king feels that whoever honors his chosen friends, honors the king himself. We all feel the same in such matters. We are pleased when some one honors our friends because they are our friends.

In like manner, whilst God does not wish us to adore the Saints in Heaven, or honor them as God, He is not displeased when we honor them as His Chosen friends. God feels that whoever honors His chosen friends, honors Him. The first Commandment does not forbid the honoring of Saints as friends of God. So, ***Does the first Commandmnet forbid the honoring of the Saints? The first Commandment does not forbid the honoring of the Saints but rather approves of it; because by honoring the Saints, who are the chosen friends of God, we honor God Himself.*** (331 Q.)

331 Q. Does an earthly king object if his subjects honor the members of his court as friends of the king?

Is God offended when we honor the Saints of Heaven as His chosen friends?

332-333 Q. An earthly king is not displeased when a subject asks members of his court to speak for him to the

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king. In like manner, God, the King of Kings, is not offended when we ask the Saints of Heaven to speak for us to Him; in other words, when we ask them to pray for us. The first Commandment does not forbid this. So, ***Does the first Commandment forbid us to pray to the Saints? The first Commandment does not forbid us to pray to the Saints.*** (332 Q.)

What do we mean by praying to the Saints? By praying to the Saints we mean the asking of their help and prayers. (333 Q.)

332-333 Q. Is an early king displeased when a subject asks members of his court to speak for him to the king?

Is God offended when we ask the Saints of Heaven to pray for us?

334 Q. As we learned in Question 15, God is present everywhere, and sees and hears wherever He is. Therefore, when we pray to Him wherever we may be, God hears us. With the Saints in Heaven, the case is different. The Saints are in Heaven; they are not with us. How, then, do they hear us when we pray to them? ***The Saints in Heaven are with God, who hears our prayers and makes our prayers known to them.*** We are aware that God makes known to the Saints in Heaven events that occur on earth. Christ tells us plainly in the Gospel that, "there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance" (Luke XV., 7). ***How do we know that the Saints hear us? We know that the Saints hear us, because they are with God, who makes our prayers known to them.*** (334 Q.)

334 Q. Why does God hear us wherever we pray?

Are the Saints of Heaven present with us on earth?

Who makes our prayers known to the Saints in Heaven?

Quote words of Christ to show that God makes known to the Saints in Heaven events that occur on earth.

335-339 Q. As we learned before, the Church of Christ has three branches, namely, the militant or fighting Church, on earth; the suffering Church, in Purgatory; the triumph-

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ant Church, in Heaven. Thus, the Saints in Heaven, the souls in Purgatory, and the faithful on earth, are members of the same Church.

When we meet fellow Americans in a foreign land, we like to oblige them because we are citizens of the same country. When we meet fellow Catholics on a journey, we like to associate with them, to help them, because they and we are members of the same Church. In like manner, the Saints in Heaven like to help us when we pray to them, because ***both they and we are members of the same Church, and they love us as their brethren in Christ.***

So, there exists a special friendship, a union, between the members of the Church on earth; between the members of the Church on earth and the blessed in Heaven; and between the members of the Church on earth and the souls in Purgatory. This common union existing between the members of the three branches of the Church is called the ***Communion of Saints.***

It is called the Communion of ***Saints,*** because it is made up of Saints. We are called Saints, because of the sanctifying grace in our souls, or, should this be lacking for a time, because we were made Saints by the infusion of sanctifying grace into our souls at Baptism, and are still called to sanctity. The Saints in Heaven are Saints, because they are in a state of spotless sanctity. The souls in Purgatory are Saints, because they are in the state of sanctifying grace, and are sure some day to be Saints in Heaven.

The faithful on earth can pray for one another. Thus, parents can pray for their children; children, for their parents. Brothers and sisters, relatives, neighbors, friends, acquaintances may pray for one another. We find instances of this in the Bible. Thus we read in the Book of Job: "The Lord said to Eliphaz the Themanite: My wrath is kindled against thee, and against thy two friends * * * go to my servant Job * * * and my servant Job shall pray for you. His face I will accept that your folly by not imputed to you" (XLII., 7, 8).

St. James expresly urges us to pray for one another: "Pray one for another, that you may be saved; for the continual prayer of a just man availeth much" (V., 16).

The faithful on earth can not only pray for one another, they can also offer up their good works for one another. Thus, we can fast for one another, go on pilgrimages to obtain the cure of a relative or friend, the conversion of a sinner. ***So, the faithful on earth assist one another by their prayers and good works.***

More than this, the faithful on earth share in the fruits of all prayers said, good works performed, public services held, sacrifices offered up, by any members of the militant Church. In this matter, they are like the stockholders of a business corporation, who all share in the earnings of the corporation. But, as the stockholders of a corporation do not share in the profits of the corporation in the same degree, but each in accordance with the number of shares he holds, or the work he does for the corporation, so, in like manner, the faithful on earth do not all share in the same degree in the prayers, good works, public services, and sacrifices, of the Church. The share of each one is in proportion to one's disposition. Those in the state of grace continually receive new graces to advance in Christian perfection, and unceasingly acquire new merits for Heaven. Those in the state of mortal sin, on the contrary, can receive only the grace of conversion.

The Saints in Heaven pray for the faithful on earth. In the Apocalypse (V. 8) St. John represents the Saints in Heaven as offering the prayers of the faithful or earth: "And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having everyone of them harps, and golden vials full of odors, which are the prayers of the Saints."

Inscriptions preserved in the Roman Catacombs prove that, from the earliest ages of our era, Christians asked the prayers of the Saints. Thus, in the Catacomb of St. Agnes we find (in Greek) this inscription: "Dionysius, an innocent babe, lies here with the Saints. Remember us in your holy prayers, ye Saints, and also the architect and author." In the Catacomb of St. Callixtus is this inscrip- (in Latin): "Atticus, your spirit is in bliss, pray for your parents." Here is one (in Latin) from the Catacomb of Saturninus: "Sutius, pray for us that we may be saved." We could fill pages with such inscriptions. We give these few

to show that the Christians in the earliest ages asked the intercession of the Saints. So, ***the faithful on earth are aided by the intercession of the Saints in Heaven.***

Learned theologians have held the opinion that ***the Saints in Heaven help the souls in Purgatory.*** The Catechism tells us the same thing. The Church has not decided the question.

The faithful on earth can help the souls in Purgatory by their prayers, their good works, but above all by the Holy Sacrifice of the Mass. This is beyond doubt from Holy Scripture: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins" (2 Mach. XII., 46). Protestants reply to this that the Book of Machabees, is not part of the Bible. We answer that it was considered as part of the Bible by the Jews in the Old Testament and by the Christians in the New Testament up to the time of Protestanism. It is looked upon as part of the Bible by the Greek Church. It is part of the Catholic Bible. The fact that Protestants have discarded it, does not change the nature of the book, nor take away its Divine inspiration.

In rejecting the Book of Machabees, Protestants act as the man who tried to kill an adverse witness.

Protestants who do not recognize the Book of Machabees as part of the Bible, must admit at least that it is a historical book of the Jews. It was held as such at the time of Christ. On several occasions, Christ denounced wrong opinions and practices which had crept into the minds and the lives of the Jews, but He never condemned this practice of praying for the dead. Hence, we have for this belief, at least, the tacit approbation of Christ.

Moreover, the practice of praying for the faithful departed was common among the early Christians, as we gather from inscriptions on the ancient tombstones in the Roman Catacombs. Here an inscription, written in Latin verse, to be found in the Catacomb of Priscilla: "I beg you, brethren, whenever ye come hither and call in united prayer on the Father and the Son, that ye remember to think on our loved Agape, that Almighty God may preserve Agape in

eternity." Many similar inscriptions show that during the centuries (the first four) when the Catacombs were used as burial places, the Church taught and put into practice the doctrine that the faithful on earth can help the souls of the faithful departed by their prayers. They must have received this doctrine from the Apostles, who themselves received it from Christ.

This matter of praying for the dead is settled for us by the definition of the general Council of Trent, to the effect that "there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the Altar." (Sess. VI., Can. 30).

So, ***Why do we believe that the Saints will help us? We believe that the Saints will help us because both they and we are members of the same Church, and they love us as their brethren.*** (335 Q.)

How are the Saints and we members of the same Church? The Saints and we are members of the same Church because the Church in Heaven and the Church on earth are one and the same Church, and all its members are in communion with one another. (336 Q.)

What is the communion of the members of the Church called? The communion of the members of the Church is called the Communion of Saints. (337 Q.)

What does the Communion of Saints mean? The Communion of Saints means the union which exists between the members of the Church on earth with one another, and with the blessed in Heaven and with the suffering souls in Purgatory. (338 Q.)

What benefits are derived from the Communion of Saints? The following benefits are derived from the Communion of Saints: the faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the Saints in Heaven, while both the Saints in Heaven and the faithful on earth help the souls in Purgatory. (339 Q.)

335-339 Q. How many branches are there to the Church of Christ? Name them, indicating their location.

Why do the Saints like to help us when we pray to them?

What do you call the common union existing between the members of the branches of the Church?

Why is this union called Communion of ***Saints?***

Why may sinners in the Church be called Saints?

When may we be called Saints in a stricter sense of the word?

Why are the blessed in Heaven, Saints?

Why are the souls in Purgatory, Saints?

Quote words of Scripture proving that the faithful on earth may pray for one another.

Can the faithful on earth offer up their good works for one another?

In what do the faithful on earth share?

What do persons in the state of grace receive from the prayers and good works performed in the Church?

What do persons in state of mortal sin receive from the same prayers and good works?

Who represents the Saints in Heaven as offering up the prayers of the faithful on earth?

What inscriptions prove that the early Christians asked the prayers of the Saints?

Who holds that the Saints in Heaven help the souls in Purgatory?

How can the faithful on earth help the souls in Purgatory?

Quote words of Scripture to prove this.

Name two or more classes of people who believe that the book of Machabees is part of the Bible?

What approbation of Christ have we for the belief in prayers for the dead?

Quote the definition of the general Council of Trent on Purgatory.

ST. MONICA AND ST. AUGUSTINE

St. Monica Prays for Her Son's Conversion

St. Augustine was born in the year 354, at Tagaste, in North Africa. During his early years, he yielded to the many temptations that surrounded him and in his sixteenth year began to lead a sinful life. His mother, St. Monica, with great solicitude, warned him against evil ways and prayed for him. In spite of his mother's entreaties, Augustine continued his life of sin. In his ***Confessions,*** St. Augustine has left us the story of his sinful youth and of his mother's prayers and tears, and of his conversion. At the age of nineteen, while a student at Carthage, Augustine joined the sect of the Manichaeans. "Under the influence of these Manichaeans," he writes, "I scoffed at Thy holy servants and prophets * * * my mother, Thy faithful one, wept to Thee for me, and Thou heardest her, O Lord."

St. Monica entreated a certain bishop to converse with Augustine and refute his errors. But the bishop answered that Augustine was as yet unteachable. "But let him alone awhile," he said, "only pray to God for him." He assured her that "the child of such tears could not perish." But there passed nine years before he abandoned the sect of the Manichaeans. "When I informed my mother," writes St. Augustine, "that I was no longer a Manichaean, though not yet a Catholic, she redoubled her prayers and tears for me now that what she had begged of Thee daily with tears was in so great part realized." Four more years passed—four more years of prayer by Monica, and, at last, Augustine ceased his long struggle against grace and was baptized at Eastertime, 387, by St. Ambrose, Bishop of Milan. Seventeen years had passed before St. Monica saw the realization of her prayers.

St. Augustine Prays for the Repose of the Soul of His Mother

A few months after his Baptism, Augustine and his mother set out for Africa, stopping at Civita Vecchia and Ostia. They were about to embark at Ostia when Monica fell sick of a fever and on the ninth day of her sickness and the fifty-sixth year of her age, she went to her eternal reward.

When she was dying, St. Monica made this last request of her son Augustine: "Lay this body anywhere; let not care of it in anyway disturb you. This only I request of you, that you remember me at the altar of the Lord, wherever you be."

St. Augustine did not forget the dying request of his mother. In his ***Confessions*** (Book IX), he thus prays: "I therefore, O God of my heart, do now beseech Thee for the sins of my mother. Hear me through the medicine of the wounds that hung upon the wood * * * May she, then, be in peace with her husband * * * and inspire, my Lord, * * * Thy servants, my brethren, whom with voice and heart and pen I serve, that as many as shall read these words may remember at Thy alter, Monica, Thy servant."

St. Monica and St. Augustine are now canonized Saints, whom the Church proposes to the veneration of all the faithful. If "there is joy before the angels of God upon one sinner doing penance" (Luke XV., 10), should we not confidently ask the two Saints, Monica and Augustine, to intercede for us, sinners, before the throne of God?

LESSON THIRTY-FIRST

THE FIRST COMMANDMENT

PART SECOND

On Relics, Pictures and Images

340. Q. Children keep with filial reverence objects which belonged to their departed parents. The citizens of a nation make national shrines of the homes of distinguished patriots. Thus, at Mount Vernon, on the Potomac, about fifteen miles south of Washington, D. C., are the Home and Tomb of George Washington. Speaking of Washington Home at Mount Vernon, a great American statesman and orator, Edward Everett, has said: "There he (Washington) lived in noble simplicity, and there he died in glory and peace. While it stands, the latest generations of the grateful children of America will make pilgrimage to it, as to a shrine." Every year, thousands go to Mount Vernon to visit the Home and the Tomb of Washington, to gaze eagerly at articles that belonged to Washington, relics of Washington.

Among the many relics of Washington preserved at Mount Vernon are three of his swords, his flute, compass, reading glass, spectacles, a suit of clothes, a velvet waistcoat, stockings, a card table on which Washington and Lafayette played whist, a lock of Washington's hair. Thus, citizens make pilgrimages to the tombs of their great patriots and preserve with jealous care the smallest objects that belonged to their illustrious dead. All admit that such actions are highly proper.

Now, Catholics venerate the cross of Christ, the nails of the Cross, the table of the Last Supper, the wood of Christ's manger, the house in which He dwelt; likewise, the garments which once belonged to the Blessed Virgin or other Saints or any other objects directly connected with them. ***Bodies of the Saints or objects directly connected with them or with our Lord, are called relics.***

We do not honor the relics as gods, but as souvenirs, memorials of friends of God. Therefore, by doing this we do not displease God but rather honor Him; nor do we break

the first Commandment. So, ***Does the first Commandment forbid us to honor relics? The first Commandment does not forbid us to honor relics, because relics are the bodies of Saints, or objects directly connected with them or with our Lord.*** (340 Q.)

We venerate in an especial manner relics of the bodies of the Saints, because these bodies were at one time temples of the Holy Ghost, instruments of heroic Christian virtue, and because, after the general resurrection, they will be raised to the glory of Heaven.

340 Q. Is it right to venerate objects which belonged to one's parents, to distinguished patriots, to Saints of Heaven?

What are relics?

As what do we honor relics?

Give one or more reasons why we venerate in a special manner relics of the bodies of the Saints.

341-344 Q. These four questions treat of images.

When God gave His Ten Commandments to Moses, He spoke of images in this wise: "Thou shalt not make to thyself a graven thing nor the likeness of anything that is in Heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them." Several Protestant denominations make two Commandments out of these words: the first one, "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in Heaven above, or in the earth beneath, nor of those things that are in the waters under the earth"; the second one, "Thou shalt not adore nor serve them." Hence, they hold that, in the first part, God altogether forbids the making of images, whilst, in the second part, He forbids honoring and serving them.

The Catholic Church teaches that these words make but one Commandment, namely: "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in Heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore nor serve them." In accordance with this, the meaning of these words about images, would be, "Thou shalt not make

images to adore and serve them." Therefore, in this sense, the making of images is not forbidden altogether, but only if we make them to adore them and serve them.

That the making of images is not altogether forbidden is evident from these two facts: (1) God Himself, soon after giving the Ten Commandments, ordered the making of an image of a brazen serpent to heal the people from the bites of fiery serpents (Numbers XXI., 6-9), and the making of two Cherubim of beaten gold, with wings extended, to be placed over the Ark of the Covenant, (2) If the making of images were altogether forbidden, we would not be allowed to draw the picture of a flower, a tree, a house, a bird, a man; we would not be allowed to photograph a person or thing. This is absurd.

Mohammedans, whose religion was founded by Mohammed in the seventh century after Christ, interpret the words of this commandment as forbidding altogether the making of images and they act accordingly. They use no images of any existing, any real person or thing in their mosques, their places of worship. Thus, in their beautiful Mosque of Omar, built on the site of the Temple of Solomon, in Jerusalem, one, indeed, sees pictures of flowers and plants, but these representations are the kind known as arabesques—fanciful designs of imaginary flowers and plants, flowers and plants which exist nowhere. "These are not images of real things," the Mohammedans say, "therefore, they are not forbidden."

Akbar the Great, Mohammedan Emperor of the Mogul dynasty, born in 1542, gradually increased his empire by a series of conquests that made him ruler of a large part of India. Having conquered a certain Indian city, he found in it elaborate high relief wood carvings representing men. He ordered the heads of the men cut off, because they were likenesses of men, and, as such, forbidden, he said, by the first Commandment. Tourists in India are shown these beheaded figures to the present day.

The fact that Protestants do not follow the practice as well as the theory of the Mohammedans, shows that they do not seem to be so very certain of their theory.

That Protestants relax in their opposition to likenesses of Christ and his Saints is evident from the fact that in many

of their recently built churches they have stained glass windows representing Christ, the Apostles and other Saints.

In the beginning of the eighth century, Leo the Isaurian, Emperor of Constantinople, fought against the use of images, but the people rebelled against him, and St. John Damascene, a doctor of the Church, defended the teaching and practice of the Church, unanswerably, on grounds taken from Scripture, Tradition, and reason.

St. Basil, who lived in the fourth century, referring to the making and honoring of images of the Saints, wrote: "What has been delivered to us by the holy Apostles should not be forbidden, but we erect monuments to them in all our churches." In the Roman Catacombs, to the present day, are still preserved images of Christ and the Blessed Virgin, made by the earliest Christians.

The supporters of Leo the Isaurian in his war on images and statues of Saints are known as Iconoclasts (image breakers). In their unbridled madness, they destroyed numberless ancient statues and paintings of priceless value.

From what precedes, it is clear that the first Commandment forbids the making of images if they are made to be adored as gods, but that it does not forbid the making of them if we make them for some other purpose.

We frame photographs and paintings of our parents, relatives, and friends, and give them places of honor in our homes.

In like manner, we honor the pictures of the great men of our country, in our public buildings. We erect statues to them in our squares and parks. We deem it a duty to honor these pictures and statues. In honoring them, we do not mean to honor the card, canvas, wood, or metal of which they are made, but we have in mind the parents, relatives, friends, countrymen whom they represent. This is a universal custom. Its very universality proves it is right. Therefore, it is right to honor the images and statues of our friends and countrymen, because these images and statues are a representation of beloved ones who are absent or memorials of departed ones, and we honor in them not the card, canvas, wood or metal of which they are composed, but the persons whom they represent or recall.

What we do for our friends and countrymen, we do for the Saints of God, our brethren in the Christian Faith, the great heroes of our religion. We feel ***it is right to show respect to the pictures and images of Christ and His Saints, because they are representations, and memorials of them,*** and we honor them only as such.

We not only have images, statues, and relics of Christ and His Saints, but ***we pray before them because they remind us of the lives of Christ and of the Saints.*** For this reason, images and statues of Christ and His Saints are sometimes called the books of the illiterate. As St. John Damascene said, "Images are for the uneducated, what books are for those who can read: they are to the sight, what words are to the ear." But these images are useful not only to the illiterate, but to us all—learned and illiterate, young and old, saints and sinners. They excite in us kind feelings, or, ***pious affections,*** and good wishes or ***desires.*** They fix our attention on our prayers and thereby ***enliven our devotion.*** Finally, they stimulate us to ***imitate the virtues*** of the Saints.

Though we ***pray before*** the crucifix, the images, and relics of Christ and the Saints, ***we do not pray to them.*** Such a practice would be unreasonable, and is not allowed because the images or statues have ***no life, they have no sense to hear us, nor power to help.*** So, ***Does the first Commandment forbid the making of images? The first Commandment does forbid the making of images if they are made to be adored as gods, but it does not forbid the making of them to put us in mind of Jesus Christ, His Blessed Mother, and the Saints.*** (341 Q.)

Is it right to show respect to the pictures and images of Christ and His Saints? It is right to show respect to the pictures and images of Christ and His Saints, because they are the representations and memorials of them. (342 Q.)

Is it allowed to pray to the crucifix or to the images and the relics of the Saints? It is not allowed to pray to the crucifix or images and relics of the Saints, for they have no life nor power to help us, nor sense to hear us. (343 Q.)

Why do we pray before the crucifix and images and relics of the Saints? We pray before the crucifix and im-

ages and relics of the Saints because they enliven our devotion by exciting pious affections and desires, and by reminding us of Christ and of the Saints, that we may imitate their virtues. (344 Q.)

341-344 Q. How many Commandments do several Protestant denominations make of the words of God on images, in the first Commandment?

What do they hold in consequence?

How many Commandments do we make out of these words?

Name one building whose decorations show what the Mohammedans hold in this matter.

Who fought against the use of images in the beginning of the eighth century?

Did the people follow him?

Who defended the faith and practice of the Church? On what grounds?

Who testified that the belief in images came down to us from the Apostles? In what century?

Where can we see pictures made by the earliest Christians, to the present day?

Who were the Iconoclasts?

What ravages did they work?

What or whom do we honor in the images and statues of God or His Saints?

Why are images and statues of Christ and the Saints sometimes called books of the illiterate?

How do images and statues of Christ and the Saints enliven our devotion?

What, therefore, is the meaning of these words about images?

Is the making of images forbidden altogether?

When is the making of images forbidden?

Indicate one proof that the making of images is not forbidden altogether.

What non-Christian religion holds that the making of images is forbidden altogether?

Do we pray to the images and statues of Christ and His Saints?

Why would it be unreasonable to act thus?

The Catholic doctrine of the veneration of images was plainly stated by the Council of Trent in the following words: "Images * * * of Christ, of the Virgin Mother of God and of other Saints should be placed and kept especially in the temples, and due honor and veneration should be given them; not because it is believed there is anything divine or any power in them for which they should be worshipped, or for which something should be asked of them, or for which trust should be placed in them, as was done formerly by the people who placed their hope in idols, but because the honor that is shown them refers to the persons whom they represent; so. that when we reverence images, and uncover our heads, and prostate ourselves before them, we adore Christ and venerate the Saints whose representation they are" (Sess. 25).

In what Church Council was the Catholic Doctrine of the veneration of images plainly stated?

THE ARK OF THE COVENANT.

The Ark of the Covenant was the most sacred possession of the Hebrew nation. Among other treasures it contained the Tables of the Law. It was the visible sign of God's presence and protection. When it was carried around the City of Jericho, the walls of the city fell down; when the Jews arrived with it at the River Jordan, the waters of the river divided, the lower part flowing off, and the upper part rising like a wall.

Now after the Jews had lost four thousand men in one day, in a war against the Philistines, they had the Ark brought into the camp, hoping that, for its sake, the Lord would protect them, and deliver their enemies into their hands. And the Ancients of Israel said: "Why hath the

Lord defeated us today before the Philistines? Let us fetch unto us the Ark of the Covenant of the Lord from Silo, and let it come into the midst of us, that it may save us from the hands of our enemies. And when the Ark of the Covenant of the Lord was come into the camp, all Israel shouted with a great joy, and the earth rang again" (I Kings, IV). Now they thought they had no more to fear from their enemies, who, at the sight of the Ark of the Covenant, were panic-stricken, so much so, that they cried out, "God is come into the camp." And sighing they said, "Woe to us: who shall deliver us from the hands of these high Gods?"

With new courage, the Jews began to fight again. Were they victorious? By no means: they were defeated worse than ever, losing thirty thousand men, besides the Ark of the Covenant. One might ask: Did God cease to love the Israelites? Most assuredly not. His love still remained as before. Why, then, were they defeated in the presence of the Ark of the Covenant, which was given to them as a sign of Divine blessing and protection? "But for the love of His Ark," says Theodoret, "God did not wish to protect His people, because, after having previously offended Him, they did not repent their sins. It was with sinful hearts they paid outward honor to the Ark. They shouted with great joy as soon as they beheld it, but there was not one who shed a tear of repentance, no one prayed and sighed with a sorrowful heart. Hence the Ark brought down no blessing upon them at that time."

In like manner, let Catholics wear as many scapulars, Agnus Deis, relics of the Saints, gospels of St. John, as they please, all these articles of devotion will not save them, if they continue to live in sin.

DEATH OF MARY, QUEEN OF SCOTLAND

The gentle and unfortunate Mary Stuart, having taken refuge in England from her rebellious subjects, was thrown into prison by her cousin, Queen Elizabeth, and kept for many years in close confinement. After the mockery of a trial, she was condemned to death, and at length the fatal warrant was signed by Elizabeth. Mary prepared herself for her end with edifying piety, and walked with firmness

to the scaffold, bearing the crucifix in her hands. Upon her arrival at the place of execution, she offered a fervent prayer for the pardon of her sins, and for a blessing on the Church, her son James, and her cousin Queen Elizabeth. Then, holding up the crucifix before her eyes, she exclaimed, "As Thy arms, O God! were stretched out upon the Cross, so receive me into the arms of Thy mercy, and forgive me my sins." "Madam," said the Earl of Kent, "you had better leave such Popish trumperies, and bear him in your heart." She replied, "I cannot hold in my hand the representation of his sufferings, but I must, at the same time, bear him in my heart." So saying, she laid her head upon the block, and gave up her soul into the arms of her crucified Lord.—Lingard's History of England.

THE USE OF RELICS WARRANTED BY HOLY SCRIPTURE

The prophet Eliseus, who inherited, along with the garment, the miraculous powers of his great master Elias, was no less remarkable for his holy life than for his wonderful miracles. At his death, he was buried, according to the custom of the Jews, in a tomb or small cavern hollowed out of the rock, the door of which was closed, no doubt, with a large flag or stone, as we read in the history of our Lord's burial. Shortly afterwards, the Moabites, a neighboring nation who were often at war with the Jews, made an incursion into the land of Israel. It happened that a party of Israelites were at this very time carrying the body of a man to the place of burial, the road to which lay past the tomb of Eliseus. Seeing the Moabite rovers approaching, and fearing for their lives, they hastily uncovered the sepulchre of the prophet, and cast in the body. No sooner had the corpse touched the bones of Eliseus, than the soul returned to it, and the man stood upon his feet alive and well.—(4 Kings, XIII).

LESSON THIRTY-SECOND

ON THE SECOND AND THIRD COMMANDMENTS

PART FIRST

On the Second Commandment

345, 346 Q. The first Commandment commands us to adore God. The second Commandment forbids dishonoring God.

As we learned under Question 313, the second Commandment is, "Thou shalt not take the name of the Lord thy God in vain." To use the name of God in vain, is to use it lightly, without sufficient reason. When God forbids taking His name in vain, He, thereby, commands us, when we use it, to use it with reverence.

When we refer to our parents, we mention their names with filial respect, because, next to God, they are the authors of our being. When we speak of our priests, we speak of them with reverence, because of the dignity of their priesthood. We speak with even greater reverence of our Bishop because of the greater dignity of the episcopal office, which is the fullness of the Christian priesthood. We never mention the name of the Holy Father but with the greatest veneration, because he is the Vicar of Christ on earth and the visible head of the Church. If we must speak with respect and reverence, of parents, priests, bishops, the pope, who are mere creatures, we have more and greater reasons to speak with reverence of God, the Eternal, the Infinite, the Maker, Master, Ruler, of Heaven and earth and of all things, who dwells amidst inaccessible light in the highest Heavens, Who is surrounded by myriads of Angels and Saints, who sing His praises unceasingly, "Holy, Holy, Holy, Lord God Almighty!"

If we must speak reverently of God, we must also speak with reverence of persons who have a special relation toward God, the Angels and ***Saints*** of God in Heaven, the ministers of God on earth; also of things which have a special relation toward God, or ***holy things,*** such as the Sacraments, which are the channels of His grace (Q. 136), the Mass,

which is the unbloody sacrifice of the body and blood of Christ (Q. 263), of the Church which received from Christ the power to teach and govern us (Q. 123), of the Bible, the inspired word of God, the ceremonies used in the Sacrifice of the Mass and in the administration of the Sacraments, etc.

If we may not take the name of God in vain, if we must speak of it with reverence, we must also ***keep*** the lawful promises whose truth we asked God to witness, that is, our ***lawful oaths.*** We take an oath when we say, for instance, "I take God to witness," or, "I swear, that I will give James one hundred dollars."

If we may not use the name of God in vain, if we must use it with reverence, we must keep our promises made to God to do something that is pleasing to Him, that is we ***must keep our lawful vows.***

To sum up, ***What is the second Commandment? The second Commandment is: Thou shalt not take the name of the Lord thy God in vain.*** (345 Q.)

What are we commanded by the second Commandment? We are commanded by the second Commandment to speak with reverence of God and of the Saints, and of all holy things, and to keep our lawful oaths and vows. (346 Q.)

345-346 Q. What does the first Commandment command us?

What does the second Commandment forbid us?

What is the second Commandment?

What is meant by using the name of God in vain?

What does God command us by forbidding taking His name in vain?

Indicate one or more reasons why we should speak with reverence of God.

Of what persons must we speak with reverence?

Of what things must we speak with reverence?

What are lawful promises whose truth we ask God to witness?

What is a promise made to God to do something pleasing to Him?

347-349 Q. James was telling Frank something that had happened. Frank had neither witnessed the occurrence nor heard of it, and seemed not inclined to believe it. Thereupon, James called in William, who was present when the thing happened, in order that William might bear witness to the statement made by James.

In like manner, sometimes we tell others things of which they have no direct knowledge and which they are not inclined to believe on our assertion. So, in order to confirm our assertion, we call upon God, who was present, to witness the truth of what we say. We call that, taking an oath or swearing. Therefore, ***taking an oath or swearing is the calling upon God to witness the truth of what we say.***

Now, let us go back to our example of James, Frank and William. As it was not wrong for James to call upon William to witness the truth of his statement, so, in like manner, it is not wrong for us to call on God to witness the truth of what we say, provided, of course, that what we say, be ***true*** and that there be a sufficient cause for calling upon God to witness the truth or a ***sufficient cause for taking the oath.*** You will better understand the meaning of a sufficient cause by an example taken from everyday life. In the quarterly test, Anthony got 99 in arithmetic and was telling his companion Stephen about it. Stephen seemed to doubt Anthony's statement. Thereupon, Anthony wrote a letter to his teacher, asking him to testify to the fact. The teacher was displeased that he was written to about such a trifling matter. Now, if one may not ask a fellow-man to witness the truth of an assertion without a sufficient cause, how much less may one ask God to witness the truth of what one says, without sufficient reason? Therefore, two conditions are necessary to make an oath lawful, namely, that ***what we affirm under oath be true, and that there be a sufficient cause for taking an oath.***

When a citizen is called to testify in court, he is first sworn in, that means, he is asked to swear that he will tell the truth, the whole truth, and nothing but the truth. This is

one of many cases in which civil authority requires the taking of an oath. Before a priest takes charge of a parish to which he has been appointed by the bishop, he reads a solemn profession of faith and swears on the Bible that this is his firm belief. In this case, ecclesiastical authority orders the taking of an oath. In either of the above instances, ***lawful authority*** orders the taking of an oath. One may take an oath whenever one is required to do so by lawful authority. So, ***lawful authority is sufficient cause for taking an oath.***

Father Reordan needed a church, school, and rectory, in his new Mexican parish. A wealthy sugarbeetgrower promised to give him one hundred thousand dollars, the following spring, to erect these much needed buildings, and urged him to go ahead, buy the site, engage an architect, have plans and specifications prepared, so that he might be ready to begin work with the opening of spring. As Father Reordan seemed to hesitate, his rich friend swore that he would donate him these one hundred thousand dollars, the next spring, to erect these buildings. ***God's honor*** and the salvation of souls justified the taking of this oath. So, ***God's honor is a sufficient reason to take an oath.***

Peter was accused by his friend Paul of having made a very serious charge against him. Peter denied the truth of the accusation; but in vain. Paul insisted that a responsible person had charged Peter with the slander. Peter, to convince Paul of the falsehood of the charge, with upraised hand, solemnly swore that he had not made this charge. In such a case, ***one's own good is sufficient cause to take an oath.***

Bernard, the father of a large family, was under strong suspicion of having pilfered his employer's till, and was, on this account, about to lose his employment. Andrew, his friend, knew the accusation to be false and told Bernard's employer that Bernard was innocent. As the employer refused to believe Andrew's statement, Andrew swore that Bernard was not guilty of stealing the money, and thus he convinced the employer of Bernard's innocence. In such a case, ***one's neighbor's good is sufficient reason to take an oath.*** So, ***we may take an oath when it is ordered by lawful***

authority, or required for God's honor or for our own or our neighbor's good.

To sum up, What is an oath? An oath is the calling upon God to witness the truth of what we say. (347 Q.)

When may we take an oath? We may take an oath when it is ordered by lawful authority or required for God's honor or for our own or our neighbor's good. (348 Q.)

What is necessary to make an oath lawful? To make an oath lawful it is necessary that what we swear to be true, and that there be sufficient cause for taking an oath. (349 Q.)

The oath is most useful to discover important truths. For, God knows all things, He is almighty and could, on the spot, crush the wretch who would dare call upon Him to witness a falsehood. What Godfearing man, therefore, would dare swear to a falsehood, that is, take a false oath?

It is a very sad thing to read in the public press that an ever increaseing number of people utterly disregard the sanctity of the oath, and brazenly commit perjury on the witness stand, without apparent qualm of conscience. This deplorable condition of things results from the lack of religious education.

347-349 Q. Why do we call upon God to witness the truth of what we say?

What is calling upon God to witness the truth of what we say?

How many conditions are required to make an oath lawful? Name them.

Name two kinds of authority which sometimes require the taking of an oath.

Name a first reason sufficient for taking an oath.

Name a second reason sufficient for taking an oath.

Name a third reason sufficient for taking an oath.

Name a fourth reason sufficient for taking an oath.

Do you remember the example given for each one of those four reasons?

Why should a Godfearing man not dare swear to a falsehood?

350, 351 Q. The second Commandment forbids dishonoring God. If we may not dishonor God, we must keep the ***promises made to God,*** or our ***vows.*** Making a promise to God and not keeping it, would be like mocking God.

To be real vows and, therefore, binding in conscience, promises to God must be made knowingly and willingly, that is, ***deliberately.***

Moreover, our deliberate promises to God must be ***to do something pleasing to Him;*** otherwise, God would not accept the promise. It should also be noted here that God would not accept a promise to do something which is impossible.

A vow, being a promise, differs from a mere intention or resolution to do something. Hence, New Year's resolutions are not vows.

Since a vow is a promise made to God, a promise made to a man, is not a vow. Thus, the total abstinence pledge, as usually taken, though a sacred promise, is not a vow. Though generally taken with great solemnity, in presence of one or more witnesses, it is not a promise made directly to God. Hence it is not a vow.

A promise to the Blessed Virgin to fast in her honor on Saturdays, is not a vow. However, if one would make a promise to God to fast on Saturdays in honor of the Blessed Virgin, one would make a real vow.

A vow being a deliberate promise, a promise made by one who is only half-witted, drunk, or half drunk, or by one under compulsion, is not a vow.

A vow being a promise to God to do something pleasing to Him, a promise to do something displeasing to God, something sinful, is not a vow. We have an instance of this in the story of Jephte. Before going to battle with the Ammonites, Jephte vowed to the Lord that, if he won the battle, he would offer in sacrifice whosoever would first come out of the doors of his house and should meet him when he would return from the battle with the Ammonites.

Jephte had promised something displeasing to God, something sinful, he had made no real vow, and was not obliged, nor even allowed to keep his sinful promise.

Neither would a promise made to God to do something impossible, be a vow. Hence, if a person who has not the means to go to Jerusalem, would deliberately make the promise to God to make a pilgrimage to the Holy City, such a promise would not be a vow.

As stated above, if one deliberately promises God to do something pleasing to Him, or, in other words, makes a vow, one is bound in conscience to keep that promise, to fulfil that vow. Speaking of this obligation, God says in the Book of Deuteronomy: "When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin. If thou wilt not promise, thou shalt be without sin, but that which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will and thy own mouth" (XXIII., 21-23).

Again, in Ecclesiastes, God says: "If thou hast vowed anything to God, defer not to pay it; for an unfaithful and foolish promise displeases Him; but whatsoever thou hast vowed, pay it. And it is much better not to vow, than after a vow not to perform the things promised" (V. 3, 4).

In matters of slight importance, a vow binds only under pain of venial sin.

In matters of great importance, generally speaking, a vow binds under pain of venial sin, if the one making the vow means to bind oneself only under venial sin.

In matters of great importance, a vow binds under mortal sin, if the person making the vow means to bind himself under the pain of mortal sin.

So, ***not to fulfill our vows is a sin, mortal or venial, according to the nature of the vow and the intention we had in making it.***

To sum up, ***What is a vow? A vow is a deliberate promise made to God to do something that is pleasing to Him.*** (350 Q.)

Is it a sin not to fulfill our vows? Not to fulfill our vows is a sin, mortal or venial, according to the nature of the vow and the intention we had in making it. (351 Q.)

James and Alfred heard Father Hoffman urge the people to attend Mass daily during Lent. James, as a result of this exhortation, assisted at Mass every day during Lent. Alfred, on his part, at the conclusion of the sermon, deliberately made the promise to God to attend Mass daily, from Ash Wednesday to Easter Sunday, and kept his promise. Who, do you think, acquired more merit for Heaven, James or Alfred? Alfred, of course, because besides the merits he gained by attending Mass, Alfred gained merits by making his vow. James would be like the man who gave his friend an automobile ride every day during summer; but Alfred, like the man who gave his friend not only an automobile ride every day but the automobile itself for the whole of the summer season.

DISPENSATION FROM VOWS

Vows are either public or private. Public vows are vows received in the name of the Church by an ecclesiastical superior. All other vows are private vows. There are two private vows from which dispensation can be obtained only from the Sovereign Pontiff. These vows are called reserved vows. They are the vow of perfect and perpetual chastity and the vow to enter a religious organization in which solemn vows are taken. Even these two vows are not reserved if they were made conditionally or by one before reaching one's eighteenth birthday.

Dispensation may be granted from private vows which are not reserved to the Supreme Pontiff, for a good reason, provided the dispensation does not violate the acquired rights of a third party. Dispensation from these vows may be given by the local Ordinary (bishop, vicar general, or administrator of the diocese) who may dispense not only his subjects but also transients. Dispensation from these vows may also be had from priests who have received from the local Ordinary delegated power of dispensing from them.

COMMUTATION OF VOWS

A good work promised in a vow not reserved to the Holy See, may be changed, or commuted, to a better or an equal good work by the one who made the vow, but it can be commuted to a lesser work only by those who have the power to dispense from vows.

Often persons make promises and are in doubt as to the extent of their obligation in the matter. At other times, vows are made by persons who may desire to have them commuted or to receive dispensation from them. In such cases, the advice of the pastor or confessor should be sought.

350-351 Q. Give an instance of mocking God.

Why are New Year's resolutions not vows?

Why is the usual total abstinence pledge not a vow?

Why is a promise made by one who is half asleep not a vow?

A highwayman, at the point of a revolver, made Bernard promise to God to bring twenty dollars to a designated spot, the next day. Was this a vow? Give the reason of your answer.

Why was Jephte's promise not a vow?

May one delay fulfilling one's vow?

Which is better, not to vow, or after a vow, not to perform the things promised?

Under what sin does a vow bind in matters of slight importance?

When does a vow in matters of great importance bind under mortal sin?

Who derived more benefit out of Father Hoffman's exhortation to attend Mass daily during Lent, James or Alfred? Why?

Whose advice should be sought by a person who doubts as to the obligation of a vow, or who wishes to obtain dispensation from a vow, or to have it commuted?

LESSON THIRTY-SECOND

ON THE SECOND AND THIRD COMMANDMENTS

PART SECOND

On the Second Commandment—Continued

352 Q. Under Question 349, we learned that to make an oath lawful, it is necessary that what we swear to, be true, and that there be a sufficient cause for taking an oath.

First, what we swear to, must be true. Therefore,

1. When a person makes a statement under oath, the statement must be truthful. One may make a false statement by affirming something one certainly knows to be false, or believes to be false, or of which one doubts.

2. When one makes a promise under oath, one must have the intention of doing what one promises.

To make a false statement or a false promise, under oath, is to take a ***false*** oath, or commit perjury. Perjury is always a mortal sin, because one highly dishonors God, the Supreme Truth, the Stainless Sanctity, by calling Him to witness a lie, and, as it were, to connive in a deception.

One may sin by lack of truth in making an oath, not merely by making a false oath, but also by swearing without thought or reflection, without stopping to think whether what one says is true or false. Such an oath is called a ***rash oath.*** A rash oath is always a sin, because it is an insult to God to ask Him to witness the truth of what may be a lie. A rash oath in itself is a venial sin.

Next to the false and rash oaths, comes the oath of one who swears to do something wrong. Such an oath is called an ***unjust oath.*** An unjust oath is a mortal sin, if what one swears to do, is grievously wrong. Of course, an unjust oath may not be kept. Thus, Herod sinned by the oath which he took to the daughter of Herodias, that he would give her whatsoever she should ask, though it were the half of his kingdom. This oath was both rash and unjust, because Herod knew not what unreasonable or unjust thing she might ask. Herod sinned again, and more grievously, by

keeping the oath, when he commanded that the head of St. John the Baptist should be brought to her in a dish.

But to make an oath lawful, it is not sufficient that what we swear to be true and just, but there must be a just cause for taking an oath, as was explained under Questions 348 and 349. Swearing without just cause, is taking an ***unnecessary*** oath. This is always a sin, because it is taking the name of God in vain.

So, four kinds of oaths are sinful, namely, ***false, rash, unjust, and unnecessary oaths.*** These kinds of oath violate the conditions laid down for oaths by God, "Thou shalt swear in truth, in judgment, and in justice" (Jerem. IV., 2). False and rash oaths fail in truth; unjust oaths, in justice; unnecessary oaths, in judgment.

Outside of these four kinds of oaths, it is lawful to swear, to take an oath. Nay, it is even an act of piety and religion, because taking an oath is an implicit acknowledgment of the omniscience and sanctity of God. Hence, God said to the Jews in the Old Law, "Thou shalt fear the Lord thy God, and thou shalt swear by His name" (Deut. VI., 13).

However, the occasions in which it is lawful to swear are so few that our Blessed L ord says in the Gospel: "You have heard that it was said to them of old: Thou shalt not forswear theyself; but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by Heaven, for it is the throne of God; nor by the earth for it is his foot-stool; nor by Jerusalem, for it is the City of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But your speech be yea, yea; no, no; and that which is over and above these is of evil" (Matt. V., 33-37).

The above words of Christ express His desire that all Christians should be so truthful and sincere that it will not be necessary for them to use oaths to confirm the truth of what they say. We may make an exception to the general rule laid down by Christ, when the oath is ordered by lawful authority or required for God's honor or for our own or our neighbor's good, as explained under Question 348.

Besides the four kinds of sinful oaths, the second Commandment forbids speaking against God, or His Saints, or Angels, or sacred persons or things. Speaking against God, or His Saints, or Angels, or sacred persons or things, is called blasphemy. Blasphemy is committed by persons who deny the justice, the providence of God, speak disrespectfully of the Blessed Virgin or the Saints, talk against sacred persons, the sacrifice of the Mass, the Sacraments, Sacramentals, and ceremonies of the Church.

Blasphemy may also be committed by acts insulting to God. We have an historic example of blasphemy by action in the deed of the Roman Emperor Julian the Apostate. Julian was brought up in the Christian faith, but on his accession to the imperial throne of Rome, he publicly apostatized, declared himself an enemy of Christ, and announced his intention of reestablishing the worship of the pagan gods of Rome. In contempt, he called Christ, "Galilean," and the Christians, "Galileans". After he had reigned about two years, he undertook a campaign against the Persians, and was mortally wounded in battle, by a stray arrow. Filling his han dwith the blood that flowed from his side, he dashed into the air, exclaiming, "Thou hast conquered, O Galilean!"

Real blasphemy is always a mortal sin. The law of God in the Old Testament commanded that blasphemers be stoned to death. The annals of the Church record many striking instances of swift and terrible punishment of blasphemers.

In reparation for the horrible sin of blasphemy, Catholics, throughout the world, recite the Divine praises after the Benediction of the Blessed Sacrament. As it is well for all Catholics to join in these prayers, we repeat them here:

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be Jesus in the most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, virgin and mother.

Blessed be Saint Joseph, the chaste spouse of Mary.

Blessed be God in His Angels and in His Saints.

THE BLASPHEMER STONED TO DEATH

"And behold," says Moses, in the Book of Leviticus, "there went out the son of a woman of Israel and fell at words in the camp with a man of Israel. And when he had blasphemed the Name, and had cursed it, he was brought to Moses. And they put him in prison till they might know what the Lord would command.

"And the Lord spoke to Moses, saying, Bring forth the blasphemer without the camp, and let them that heard him put their hands upon his head, and let all the people stone him. And thou shalt speak to the children of Israel. He that blasphemeth the name of the Lord, dying let him die; all the multitude shall stone him, whether he be a native or a stranger.

"And Moses spoke to the children of Israel, and they brought forth him that had blasphemed without the camp, and they stoned him. And the children of Israel did as the Lord had commanded Moses" (Levit. XXIV., 10-23).

PUNISHMENT OF SENNACHERIB

The holy king Ezechias, who ruled over the kingdom of Juda shortly before the time of the Babylonian captivity, was on one occasion besieged in Jerusalem by the Assyrian general, Rabsaces, who had been sent by King Sennacherib to demand the surrender of the city. Rabsaces, in the name of his master, uttered horrible blasphemies against the God of Heaven, who, he assured the Jews, would be no more able to protect his people, than the idols whom they worshiped had been able to protect the neighboring nations. Being compelled to abandon the siege, in order to lead his army

against the King of Ethiopa, he wrote a letter to Ezechias, in which he repeated his former blasphemies, and threatened, upon his return, to destroy the Holy City, if it did not appease his master's anger by a timely submission. The pious Ezechias was struck with horror at the words of the letter, and, carrying it into the temple of God, he there spread it open, and with many tears and fervent prayers besought the Lord to avenge the insult offered to him, upon the head of the blasphemer. He then repaired, for consolation and advice, to the holy prophet Isaiah, and was assured by him, on the part of God, that the blasphemies uttered against the Lord should not remain unpunished.

"And it came to pass that night," says the sacred writer, "that an Angel of the Lord came and slew, in the camp of the Assyrians, a hundred and eighty-five thousand. And when he rose early in the morning, he saw all the bodies of the dead. And Sennacherib departing, went away, and he returned and abode in Nineve. And as he was worshiping in the temple of Nesroch, his god, his sons slew him with the sword, and Asarhaddon, his son, reigned in his stead" (4 Kings XVIII., XIX).

THE BLASPHEMER STRUCK BLIND

A few years ago the town of Nottingham was visited with a most awful thunderstorm, the effects of which were most disastrous. Among those who sought shelter from the pitiless storm in the Milton's Head public house, was a young man, a lace maker by trade. For some time he amused himself with ridiculing the fears of the company, but his language, which was from the first light and unbecoming, became, at last, impious and profane. He used the Holy Name of God in the most blasphemous manner, and, with bitter oaths, expressed a wish that a thunderbolt might come down and strike the company blind. Then, raising himself, he looked through the skylight over the room in which they were sitting, and, with profane gestures, defied the lightning. At that moment a vivid flash entered the room, and in an instant he was lying speechless on the floor. He was taken up by the trembling bystanders, none of whom were injured, and laid upon a couch. The first words he uttered, on recovering his speech, were, "God forgive me!"

He remained, however, blind, and was removed to the general hospital.—Catholic Weekly Instructor.

BLASPHEMY PUNISHED

In 1809, the French Emperor Napoleon Bonaparte determined to force Pope Pius VII to cooperate in the so-called Continental System, which meant the exclusion of England from all European ports and their trade. When the Father of the Faithful of all nations would not agree to this, Napoleon decided to annex the Papal States by force to the French Empire, and entrusted the execution of his designs to two of his generals. When Pius VII was informed that he was to be made prisoner, he published a sentence of excommunication on those who violated the Papal domains. Napoleon sneered at the excommunication, saying that it would not make the muskets fall from the hands of his soldiers.

Two years later, Napoleon invaded Russia. After some initial victories, he was obliged to retreat. Harassed by the Russians, he was still more afflicted by the rigors of the Russian winter, the snow, and the frost. The extreme inclemency of the elements, literally made the muskets fall from the hands of his soldiers. Only a very small portion of the vast host which had begun the campaign, was still in the ranks when the Russian frontier was crossed on the return to Paris.

CURSING

Sometimes we hear wicked people wish evil to their fellowman. What is far worse, sometimes, we hear fiendish folks call down evil upon themselves or upon others, as for instance, "May God strike you blind." Wishing evil to others is an offense against the love we owe our neighbor. Calling down evil upon our fellowman, is a sin against charity, and, beyond and above this, dishonors God, calling upon Him to carry out one's evil wishes. Therefore, it is a sin against the second Commandment. Calling down evil upon oneself or others, is called cursing. Cursing is more than wishing evil, it is praying that evil may happen.

God says in Holy Writ, "Revenge is Mine, I will repay" (Rom. XII., 19). The curser, on the contrary, says, "No, revenge is mine. Strike him blind."

Christ says, "I shed the last drop of My blood that this man might be saved." The curser, on the contrary, asks God to damn him for all eternity. Is it any wonder that the just and outraged God will permit the curses of such fiends to fall back on their own heads?

The children of Israel in the desert murmured against Moses and Aaron saying: "Would God that we had died in Egypt, and would God that we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives" (Numbers XIV., 2, 3). "And the Lord spoke to Moses and Aaron, saying: "How long doth this wicked multitude murmur against me? * * * Say therefore to them: In the wilderness shall your carcasses lie, all you that were numbered from twenty years old and upwards, and have murmured against me, shall not enter into the land * * * except Caleb the son of Jephone, and Josue the son of Nun" (Number XIV., 27-30).

PROFANE WORDS

A fourth and last kind of sin is forbidden by the second Commandment, namely, profane words. Profane words are merely vulgar words which are unbecoming in the mouth of a Christian. Such are, for instance, "What the devil," "What the hell." Such words, in the first place, betray ill-breeding in the mouth of any one, no matter what schooling he may have had, no matter in what society he may be moving, no matter how distinguished his parentage, no matter how vast and extensive his wealth. In the second place, Christians know that God who, on judgment day, will ask us to give an account of every idle word, will surely much the more reprove us for having indulged in profanity.

What is forbidden by the second Commandment? The second Commandment forbids all false, rash, unjust, and unnecessary oaths, blasphemy, cursing and profane words. (352 Q.)

352 Q. How may one make a false statement?

What intention must one have when making a promise under oath?

What is perjury? What sin is perjury? Why?

How does one make a false oath?

What is a rash oath? What sin is a rash oath?

What is an unjust oath?

When is an unjust oath a mortal sin?

Should an unjust oath be kept?

Name a person who took an unjust oath.

When does one take an unnecessary oath? What sin is an unnecessary oath?

What do false, rash, unjust, unnecessary, oaths violate?

In what do false and rash oaths fail?

In what do unnecessary oaths fail?

In what do unjust oaths fail?

Why is a lawful oath an act of piety and religion?

Why does our Blessed Lord say, "But I say to you not to swear at all"?

Do we break this rule of Christ when we make a lawful oath?

What is blasphemy?

Mention one or more ways in which persons blaspheme.

Name one historic person who blasphemed by acts.

What sin is blasphemy?

How were blasphemers punished in the Old Testament?

Why do Catholics recite the Divine Praises after Benediction of the Blessed Sacrament?

What is cursing?

Which is worse, cursing one's neighbor, or wishing him evil? Why?

How were the children of Israel punished for murmuring against God in the desert?

What do profane words betray in a person?

Why do you think that God will reprove and punish profanity, on judgment day?

LESSON THIRTY-SECOND

THE THIRD COMMANDMENT

PART THIRD

"Remember Thou Keep Holy the Sabbath Day"

353, 357 Q. After relating the story of the Creation of the world in six days, the Bible goes on to say: "So the heavens and the earth were finished, and the furniture of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had done. And He blessed the seventh day; and sanctified it; because in it He had rested from all His work which God created and made" (Gen. II., 1, 3).

As St. Paul writes in his Epistle to the Romans (XV., 4), these things were written for our learning. These words were penned to teach us to work six days and to rest on the seventh and sanctify it.

From the beginning, God commanded Adam to set apart the seventh day as a day of rest from his ordinary labors. In obedience to the Divine command, the holy patriarchs who lived before the time of Moses, rested from their labors on the seventh day of the week and devoted it in a special manner to the worship of God. When God gave His Commandments to Moses on Mount Sinai, He stated in express words the manner in which the rest day, or Sabbath day, was to be observed. "Remember that thou keep holy the Sabbath Day. Six days shalt thou labor, and shalt do all thy works. But on the seventh day is the Sabbath day of the Lord thy God. Thou shalt do no work on it, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made Heaven and earth and the sea, and all things that are in them, and rested on the seventh day, therefore the Lord blessed the Sabbath day and sanctified it" (Ex. XX., 8-11).

And, again, God commanded Moses that on the seventh day of the week a special sacrifice of two lambs without spot or blemish should be offered up, in addition to the daily

morning and evening sacrifices which were prescribed. (Num. XVIII., 9, 10).

When our Blessed Lord came on earth, as stated under Question 314, He confirmed the Commandments of God in general, confirmed, in particular, the law respecting the observance of the Sabbath. The Church acting on the instructions of Christ, insisted on the observance and sanctification of the sabbath day, or rest day.

The Church, however, made an important change in this matter. She changed the sabbath day, or rest day, from the seventh day of the week to the first day of the week, in other words, from Saturday to Sunday.

In doing this, the Church did not abolish the third Commandment in whole or in part; neither did she do away with the observance of the sabbath day. She did not teach that there should not be a rest day every seventh day, nor that the rest day should not be kept holy. She merely changed the date of the rest day from the seventh day of the week to the first day of the week, and maintained unchanged the Commandment of God, "Remember thou keep holy the sabbath day (rest day).

The Church made this change in virtue of the power given her by Christ when He said to Peter: "Whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose on earth it shall be loosed also in Heaven" (Matt. XVI., 19).

Again, the Church made this change by the power granted her by Christ when He said to all the Apostles: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth shall be loosed also in Heaven" (Matt. XVIII., 18).

The Church had very good reasons to change the date of the sabbath day or rest day from the seventh day of the week to the first day of the week, namely, because ***Christ rose from the dead*** "when it began to dawn towards the first day of the week" (Matt. XVIII., 1), and because the Holy Ghost came down upon the Apostles on Pentecost day (Acts 2, 1), that is, the fiftieth day after Easter, therefore, Pentecost Sunday.

So, the weekly rest day of the Old Testament and the weekly rest day of the New Testament are not the same. The weekly rest day of the Old testament was the seventh day of the week; whilst the weekly rest day of the New Testament is the first day of the week. So, in the Old Testament, the seventh day of the week was ***kept holy;*** whilst, in the New Testament, the first day of the week is ***kept holy.***

To sum up, ***What is the third Commandment? The third Commandment is: "Remember thou keep holy the Sabbath day."*** (353 Q.)

Are the Sabbath day and the Sunday the same? The Sabbath day and the Sunday are not the same. The Sabbath is the seventh day of the week, and is the day which was kept holy in the Old Law; the Sunday is the first day of the week, and is the day which is kept in the New Law. (356 Q.)

Why does the Church command us to keep the Sunday holy instead of the Sabbath? The Church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday He sent the Holy Ghost upon the Apostles. (257 Q.)

353, 357 Q. What did God do on the seventh day?

What Command did God give to Adam about the seventh day?

Quote words of God forbidding work on the seventh day.

Name something special God commanded to be done on the seventh day.

On what did the Church insist with regard to the sabbath day?

What important change did the Church make about the sabbath day?

Did the Church abolish the third Commandment by making this change?

Quote one saying of Christ to show that the Church had the power to make this change.

Give two reasons for this change.

354-355 Q. The practice of meeting on the first day of the week for the celebration of Mass, is indicated in the Acts of the Apostles, "And on the first day of the week, when we were assembled to break bread, etc." (XX., 7); also, in First Epistle to the Corinthians: "On the first day of the week let every one of you put apart with himself laying up what it shall well please him; that when I come, the collections be not then to be made" (XVI., 2).

In the Apocalypse (I., 10), the first day of the week is called the Lord's day. It is known by this name in the liturgy of the Church. It is so called in honor of the Resurrection of our Lord which happened on the first day of the week, also, because Christ sent the Holy Ghost down upon the Apostles.

In "Teaching of the Apostles," written before the year 100, we read: "On the Lord's day come together and break bread. And give thanks (offer the Eucharist) after confessing your sins that your sacrifice may be pure." These words and passages in the writings of the early Fathers of the Church, indicate that, during the first three centuries, practice and tradition had consecrated the Sunday to the public worship of God by the hearing of Mass and resting from work.

With the opening of the fourth century, positive legislation, both ecclesiastical and civil, began to make these duties more definite. In the "Apostolic Constitutions," which belong to the end of the fourth century, both the hearing of Mass and rest from work are prescribed, and the precept is attributed to the Apostles.

By the third Commandment of God, we are commanded to keep holy the sabbath days set apart for the special service and worship of God. In the Old Law, these rest days were the seventh day of the week and special days during the year designated by the command of God to thank Him for special favors granted to His chosen people.

In the New Testament, our sabbath days, or rest days, are the first day of the week, called the ***Lord's day,*** as explained above, and some other days set apart by the Church to recall to our minds the great mysteries of religion and

the virtues and the rewards of the Saints, as will be explained more at length under Question 391.

The Church binds, or obligates, us to keep holy these other days as well as the Lord's day; hence, they are called holydays of obligation. Further explanation about these holydays of obligation will be given under Questions 390 and 391 where the Catechism speaks of the Commandments of the Church.

We must keep holy the Lord's day and holydays of obligation by ***giving our time,*** not to our temporal affairs, but to the public ***service*** and ***worship of God.***

The Sundays and the holydays of obligation, like all other days, last from midnight to midnight, or twenty-four hours. The Church has determined how much of this time we must give to the public service or the worship of God. The main obligation is that of ***hearing Mass.*** Besides this, we are exhorted to devote some more time to ***prayer,*** especially the public prayers and services of the Church, such as Vespers, Rosary Service, and Benediction of the Blessed Sacrament, and other ***good works,*** such as the hearing of sermons, attending Catechism, or meeting of sodalities, confraternities, and other Church societies instituted to foster ***good works of various kinds.*** However, we are not obliged under pain of sin to attend any service besides Mass.

Some observe the pious custom of reciting the Mass prayers privately, at home, whenever they cannot attend Mass on Sundays or holydays of obligation. This is a very laudable practice as is the habit of reading passages from the Bible or some other good book to make up for the Sunday sermon. This practice is very highly recommended especially to those who habitually cannot attend Sunday Mass. This practice is credited with having saved the faith in many rural families of remote districts, in pioneer days. Persons of isolated districts who follow this practice, keep holy the Lord's day to the best of their ability, when they are not able to attend Mass.

The obligation of hearing Mass on Sundays and holydays of obligation will be more fully explained under Question 390. So, ***What are we commanded by the third Com-***

mandment? By the third Commandment we are commanded to keep holy the Lord's day and the holydays of obligation, on which we are to give our time to the service and worship of God. (354 Q.)

How are we to worship God on Sundays and holydays of obligation? We are to worship God on Sundays and holydays of obligation by hearing Mass, by prayer, and by other good works. (355 Q.)

354-355 Q. Where does the Bible mention the pratice of meeting on the first day of the week for the celebration of Mass?

What is the first day of the week called in the Apocalypse?

Give two reasons why it is so called.

Give name of a book written in the first century in which Christians were told to go to Confession, to Mass and to Holy Communion on Sundays.

To whom do the "Apostolic Constitutions" attribute the precept of hearing Mass and resting from work on Sundays?

Which are the sabbath days or rest days in the New Testament?

What are the holydays of obligation?

What is the main thing one must do on Sundays and holydays of obligation?

To what kind of prayer are we exhorted to devote some more time on Sundays and holydays of obligation?

Name one or more good works we should strive to perform on Sundays and holydays of obligation.

Name two good things one should try to do when one cannot attend Mass on Sundays and holydays of obligation.

358, 359, 360 Q. In what precedes, we have learned in a general way that rest from ordinary labor is prescribed for the Lord's day and holydays of obligation. In questions 358 and 359, the Catechism explains this point further.

On Sundays and holydays of obligation, we are forbidden to do ***servile work.*** Servile work is work which in olden

times was performed by slaves (servi), hence, called servile. Servile work is work which requires labor rather of body than of mind. Labor done on farms, in mines, smelters, factories and stores,—housecleaning, sewing, washing, ironing, baking, mending, and all other kinds of manual labor are classed as servile work. On the other hand, reading, writing, studying, art painting, fancy sewing, fishing and hunting for recreation, motoring and other modes of traveling, do not come under the head of servile work and are not forbidden on Sundays and holydays of obligation.

Not all servile work is forbidden, but only ***unnecessary servile work.*** Thus, the ringing of church bells, the fixing of altars, the heating and ventilating of churches, and the like, are not forbidden, because they are necessary. ***The honor of God requires them.*** Christ says in the Gospel: "Have ye not read in the law that on the Sabbath days the priests in the Temple break the Sabbath, and are without blame" (Matt. XII., 5)?

Servile work may be done to run freight and passenger trains, street-cars, steamers, ferries, brickovens, limekilns, smelters, mines, light and power plants, and the like. Such work is frequently necessary to prevent serious loss of time or money. Servile work may at times be required in the fields during the harvest time to prevent ruin to the year's crop. All such work may be looked upon as necessary, since the ***good of our neighbor,*** the common good, require them.

The firing of furnaces, the cooking of meals, and similar work, are not forbidden on Sundays and holydays of obligation, because ***necessity requires them.***

The third Commandment forbids not only servile work on Sundays and holydays of obligation, but also whatever else may hinder the due observance of the Lord's day and holydays of obligation. Thus, it would be sinful to leave on a Sunday morning on an unnecessary journey or visit to relatives or friends, or to go on a picnic, an outing to the country, a hunting or fishing trip, without hearing Mass.

Canon 1248, besides servile work, expressly forbids legal actions, public business, markets, fairs, and all other

public buying and selling, on Sundays and holydays of obligation.

To sum up, ***What is forbidden by the third Commandment? The third Commandment forbids all unnecessary servile work and whatever else may hinder the due observance of the Lord's day.*** (358 Q.)

What are servile works? Servile works are those which require labor rather of body than of mind. (359 Q.)

Are servile works on Sundays ever lawful? Servile works are lawful on Sunday when the honor of God, the good of our neighbor, or necessity requires them. (360 Q.)

The Fathers of the Third Plenary Council of Baltimore, in their pastoral letter to the faithful, wrote, among other things, what follows concerning the observance of Sunday: "To turn the Lord's day into a day of toil, is a blighting curse of a country; to turn it into a day of dissipation would be worse. We earnestly appeal, therefore, to all Catholics without distinction not only to take no part in any movement tending to a relaxation of the observance of Sunday, but to use their influence and power as citizens to resist in the opposite direction."

Lest, however, any one might think that the Church is in favor of advocating a Pharisaical observance of the Lord's day or of reenacting the "Blue Laws," the Fathers said: "Far be it from us to advocate such Sunday laws as would hinder necessary work, or prohibit such popular enjoyments as are consistent with the sacredness of the day."

358, 359, 360 Q. By whom was servile work performed in olden times?

What kind of labor does servile work require?

Name three or more kinds of servile work.

Name three or more kinds of work which is not servile work.

What kind of servile work is forbidden on Sundays and holydays of obligation?

Name two or more kinds of servile work required by the honor of God on Sundays and holydays of obligation.

Name two or more kinds of servile work required by the good of our neighbor on Sundays and holydays of obligation.

Name two or more kinds of servile work required by necessity on Sundays and holydays of obligation.

Would it be forbidden to attend baseball during Mass in a place where there is but one Mass? Why?

Name two or more things besides servile work which are forbidden by Canon 1248.

What does the Third Plenary Council of Baltimore strictly forbid on Sundays and holydays of obligation?

REFUSING THE SEVENTH DAY TO GOD

A beggar met a rich man and asked for the price of a meal. The rich man put his hand into his pocket and took out seven silver dollars. Holding them in the palm of his left hand, he divided them into two parts, putting six of the dollars to one side and one to the other. Then he said to the beggar. "Take the six. I want the seventh for myself." The brazen fellow took the six coins offered him, and then, snatching also the remaining dollar, ran away.

"Shame on him!" you say. Yes, but wait a moment, perhaps you have done worse yourself. Of the seven days of the week, God gives us six, and demands that we devote the seventh to His service. Every time you neglected Mass on Sunday, you acted like that ungrateful wretch. You not only took the six days given you, but you also refused God the one day He demanded for Himself. Shame on you! How will you feel when you meet your God face to face on judgment day?

LESSON THIRTY-THIRD

FROM THE FOURTH TO THE SEVENTH COMMANDMENT

PART FIRST

The Fourth Commandment

361 Q. As we learned under Question 313, the fourth Commandment is "Honor thy father and thy mother." So, ***What is the fourth Commandment? The fourth Commandment is: Honor thy father and thy mother.*** (361 Q.)

361 Q. What is the fourth Commandment?

362 Q. Next to God, our parents are the authors of our being and our life. We are bone of their bones, flesh of their flesh, and blood of their blood. Without them, we would never have enjoyed the blessing of life on earth. Without them, we could never become heirs to the kingdom of Heaven.

Before we were born, we were the object of their most tender solicitude and love. To bring us to life, our mothers subjected themselves to sufferings, anguish, and dangers: "Thou shalt honor thy mother all the days of her life," said Tobias in his dying admonitions to his son, "for thou must be mindful what and how great peril she suffered for thee" (Tob. IV., 3, 4). For months after our birth, our mothers nourished us with their own substance. With never ceasing anxiety, they watched over our infant years. That we might have food, clothing, and shelter, our fathers declined no labor, spared no exertion, shrunk from no danger.

If such are the benefits conferred by parents upon their children, what should children give their parents in return? Aristotle, the great Greek Philosopher who died 322 B. C., in Book 8, Ethics, teaches that children must love, honor, obey, and assist, their parents. The fourth Commandment aptly sums up these duties in one word, namely, "honor." Who honors his parents from his heart, will also obey and love them; who loves his parents will also assist them in their wants.

1. We must honor our parents.

We must honor our parents as long as we live. Scripture says: "Thou shalt honor thy mother all the days of her life" (Tob. IV., 3). We must honor them in thought, word, and deed. We must honor them in thought. We should look upon them, next to God, as the authors of our being and life, respect them as God-given guardians and protectors. We must think of them with reverence, overlook their failings, interpret favorably all their actions.

We must honor them in word. We should greet them, both when coming into their presence and when leaving them. We should speak to them in a respectful manner. When their character is attacked, we must hasten to their defense. We should never be so forgetful of the honor we owe them as to pass remarks which might lower them in the opinion of others.

We must honor our parents not only in thought and word, but also in deed. You know how Joseph honored his old father, Jacob. Joseph had been sold as a slave by his brothers and brought into Egypt. After some years, through the special protection of God, he was raised to the dignity of viceroy of all Egypt. During a great famine, Joseph learned from his brothers that his aged father was still living. At once, he sent for him. When he heard that his father was coming, he went to meet him, and as soon as he saw him, he descended from his chariot, embraced him, and wept for joy. The high dignity of Joseph had not raised him above his duty, nor had the lowliness of his father's condition lessened his respect for him.

We find a similar example in the life of King Solomon. He, the wisest man of his time, at the approach of his mother, rose from his throne to meet her, and placed her on a throne to his right.

When one's parents are advanced in years, their gray hairs give them an additional claim to one's respect. God Himself teaches us that the aged are always to be treated with reverence: "Rise up," He says, "before the hoary head, and honor the person of the aged man" (Levit. XIX., 32).

Should our parents become childish, even then we should not cease to revere them: "Son," says the Ecclesiasticus,

"support the old age of thy father and grieve him not in his life. And if his understanding fail, have patience with him, and despise him not when thou art in thy strength." We should remember what our parents endured from us, before we reached the age of reason, and, according to the advice of the Eccelsiasticus, we should "make a return to them as they have done for us."

2. We must love our parents.

Love has been compared to fire. But, unlike fire, love descends rather than ascends. By nature, parents feel more strongly inclined to love their children, than children their parents. For this reason, in the fourth Commandment, where God regulates the mutual duties of parents and children, He does not deem it necessary to command the parents to love their children, but merely orders children to honor their father and mother.

We must love our parents because they loved us first, because they took care of us when we were utterly helpless. We must now make a return to them for what they have done for us; we must return assistance for assistance and love for love.

How must children love their parents? Children should, first, love their parents with an internal love, that is, they should entertain for them a heartfelt affection. They should, in the second place, show their love externally, by keeping them from evil and injury. We have a noble example of this in the life of a Spanish youth, during the reign of Peter the Cruel. Twenty-one citizens had been condemned to death for the part they had taken in the revolt of Toledo. Among the condemned, there was a man eighty years of age. His son, hearing of his father's sad plight, offered to suffer in his place. His offer was accepted, and he died in his father's stead.

When, by order of King Henry VIII., Blessed Thomas More had been put to death for refusing to give up his Faith, no one dared bury his remains. His daughter Margaret, alone, impelled by filial love, braved the tyrant's wrath, and interred the mortal remains of her martyred father.

Children who love their parents will refrain from causing them grief, and will console them in their sorrow. When their parents grow old, loving children will be mindful of all the trouble and worry they gave their parents before they reached the age of reason. They will patiently bear with the growing infirmities of their aged parents, and tend them with the same loving care which their parents lavished upon them during their helpless infancy.

Love of parents binds children in conscience to assist them in their hour of need. The Scribes and Pharisees taught their children who contributed to the support of the Temple, were thereby freed from the obligation of keeping their parents. But Christ denounced them as hypocrites, and accused them of making void the law of God.

God punishes often in this life children who refuse assistance to their indigent parents. There is a story told of a man who had lacked in due consideration for his father. When his father was old, he had him eat by himself, on a side table, out of a wooden dish. Soon after the old man's death, his son said to his ten-year-old boy, "Throw away the old dish your grandfather used." "No," replied the boy, "I must keep it, so that you may use it, when you are old." In this case, we find verified the words of Christ: "With what measure that you shall mete, it shall be measured to you again" (Luke VI., 38).

But children must love and assist their parents during their illness and after their death. They should visit, and, if necessary, nurse their sick parents, attend to their temporal and spiritual needs, see that their parents receive the last Sacraments in due time.

When parents depart this life, it becomes the children's duty to see that their parents have a proper burial. Tobias, giving his last instructions to his son, said: "When God shall take my soul, thou shalt bury my body." "I am now going to be gathered to my people," said Isaac to his sons, "bury me with my fathers."

Nor should children forget to pray for the repose of the soul of their departed parents, and have masses offered for them.

3. We must obey our parents.

The law of God is very clear on the obligation of children to obey their parents. The Book of Proverbs says: "My son, hear the instruction of thy father and forsake not the law of thy mother" (I., 8). St. Paul, in his Epistle to the Ephesians, writes, "Children, obey your parents in the Lord, for this is just" (VI., 1).

Children must obey their parents as long as they remain under the parental roof. When they leave father and mother to establish a home of their own, to enter the priesthood or to join a religious community, they are no longer bound to obey their parents.

Children who remain under the parental roof, must obey their parents in all matters pertaining to the family, for the family is a little kingdom, and the parents are its rulers. Children must obey their parents in matters of education and recreation. Parents have the right to command their children as to the schools they should attend, the time they go out and come home, the places they frequent, the company they keep, the books they read, the amusements in which they indulge. Whatever orders or prohibitions parents give concerning such matters, children are obliged in conscience to obey.

But there are matters in which children are their own masters, in which parents have no right to command. Such is, for instance, the choice of a state of life. Children who feel called to the priesthood or the religious life have the God-given right to answer the call. However, should parents object to their son or daughter becoming a religious on account of their extreme poverty, that son or daughter should first provide for the support of the indigent parents. They are obliged to do this, not as if parents had the right to dictate to their children in matters of vocation, but because the fourth Commandment binds children to love their parents and assist them in their need.

On the other hand, should parents object to their children becoming priests or religious from worldly motives, the children should remember that they must love their Heavenly Father rather than their earthly father, they should

Honor thy Father and thy Mother
(Exodus XX., 12.)

be mindful that, unless we love Christ more than our father and mother, we are not worthy to be called His disciples.

In like manner, a boy who has no vocation for the priesthood or the religious life, is not obliged to become a priest or a religious because his parents wish or command him to do so. The priesthood and religious life are vocations of free choice, which no one is compelled to follow. Our Lord said, "If any one will come after Me * * *" He invites us to come of our own accord, He forces no one. For this reason, the Council of Trent condemns each and every person of whatever walk or condition in life who would compel any woman to enter religion or prevent her from so doing against her wish. What the Council of Trent says of women, applies to men as well.

The same principles apply to the choice of the marriage state. Parents have no right to command their children in matters pertaining to marriage. Nevertheless, children should seek the advice of their parents before taking this life-long decision. They should consult their parents because parents have more experience of life, and have at heart the welfare of their children.

Suppose James were told by his father to go to the company coal dock to steal a bucket of coal. Would he be oblidged to obey? Certainly not. Why not? Because stealing is forbidden by the seventh Commandment, saying: "Thou shalt not steal." Therefore, James would have to obey God rather than his father. So, we must ***obey our parents in all that is not sin.***

So, ***What are we commanded by the fourth Commandment? We are commanded by the fourth Commandment to honor, love and obey our parents in all that is not sin."*** (362 Q.)

362 Q. What are the obligations of children towards their parents according to Aristotle?

In what word does the fourth Commandment sum up these four duties?

How long must we honor our parents? Quote text of Scripture to prove it.

In how many ways must we honor our parents?

Name two or more ways in which we honor our parents in thought.

Name two or more ways in which we honor our parents in word.

How did Joseph, the viceroy of Egypt, honor his old father Jacob?

What does Scripture advise one to do when one's parents become childish?

Why does God not command parents to love their children?

Give one or more reasons why we should love our parents.

How should children love their parents?

Name one person who showed great love for his or her father.

When must children assist their parents?

What should children do for their parents in time of illness?

What should children do for their parents at the death of their parents?

What should children do for their parents after their death?

Quote one text of Scripture to show that children must obey their parents.

How long must children obey their parents?

Name three things in which children must obey their parents.

Name one thing in which children are their own masters.

May children leave their parents when they are in extreme poverty, before providing for their support?

Must children mind their parents when they object to their becoming priests or religious, for worldly motives?

Should children become priests or religious to please their parents?

Have parents the right to command their children in matters of marriage?

Should children ask the advice of their parents in matters of marriage? Why?

363 Q. When the fourth Commandment speaks of our father and mother, it means not only our parents, but all superiors, both spiritual and temporal. Spiritual superiors are superiors in matters pertaining to the supernatural welfare of our soul and the life to come. Temporal superiors are superiors in matters pertaining to our material welfare and the present life.

Persons in authority outside of our parents, are often called father, in a secondary sense, in Scripture.*

Persons in authority are called parents in a secondary sense because they share the authority, the duties, and the responsibilities of our natural parents.

Therefore, we are commanded to honor, love, and obey, all persons who are in authority over us.

Among those in authority in spiritual matters comes first our Holy Father the Pope, because he is the Vicar of Christ on earth and the visible head of the Universal Church. Next comes the bishop of the diocese in which we live, because he is the head of that part or section of the Church. After the bishops, come our pastors and assistant pastors who are appointed by the bishops to preach the word of God to us, to administer the Sacraments, and govern us in spiritual matters in the name of the bishop. After our priests, come our teachers. Pupils must honor, love, and obey their teachers because the teachers take the place of their parents in the work of education.

Among those in authority come also our temporal rulers, such as the president of the nation, the governor of the state, the county and city officials. Them also the fourth Commandment orders us to love, honor, and obey.

*I Cor. IV., 14-16; Eccl. XIV., 1; 4 Kings V., 13; 4 Kings II., 12.

We must honor them as the representatives of God, and "ministers of God" (Wisdom VI., 5).

Civil rulers exercise authority given them by God. This is clear from the words of Christ to Pilate. When Christ refused to give a useless answer to Pilate's question, Pilate said to Him: "Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee?" Jesus answered: "Thou shouldst not have any power against me, unless it were given thee from above" (John XIX., 11). The citizens by their vote, or the officials by their appointment, designate who shall exercise authority. God confers the authority, in accordance with the words of Christ just quoted.

We should love our nation, state, city, and their rulers. We should show our love for them by acquainting ourselves with their history, by speaking respectfully of them, by taking an active part in anything which is meant to promote their welfare; by studying the issues before election day; by casting a conscientious vote on election day; by paying our legitimate taxes in time of peace; by shouldering the gun if called upon, or helping on the home lines, in time of war.

We must obey our temporal rulers and the laws they enact. Scripture says: "Let every soul be subject to higher powers, for there is no power but from God; and those that are, are ordained of God. Therefore, he that resisteth power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation" (Rom. XIII., 1, 2). Again, "Wherefore, be subject of necessity, not only for wrath (in fear of punishment), but also for conscience's sake" (Rom. XIII., 5).

Joseph and Mary gave us a great example of obedience to State laws when, in winter, they undertook the journey, from Nazareth in Galilee, to Bethlehem in Judea, over a rough mountainous road, to be enrolled in their own city, in accordance with the decree of Caesar Augustus. Jesus, the Eternal Son of God, obeyed Mary, His Mother, and Joseph, His foster-father.

Should a law forbid priests to preach, to say Mass, to administer the Sacraments, or forbid the people to attend

church, or command them to kill off old, disabled, incurable parents, etc., we would not be allowed to obey. We would have to follow in this the example of the Apostles, related in the Acts of the Apostles: "And calling them, they (the priests and the officer of the temple and the Sadducees) charged them not to speak at all, nor teach in the name of Jesus. But Peter and John answering said to them: If it be just in the sight of God, to hear you rather than God, judge ye; for we cannot but speak the things we have seen and heard" (Acts IV., 18-20). Again: "Then went the officer with the ministers, and brought them (the Apostles) without violence: for they feared the people, lest they should be stoned. And when they had brought them, they set them before the Council; and the high priest asked them, saying: Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine; and you have a mind to bring the blood of this man upon us. But Peter and the Apostles, answering said: We ought to obey God rather than men" (Acts V., 26, 28). A similar example is to be found in Daniel where is related how the three young men were cast into the fiery furnace for refusing to obey a sinful law.

To sum up, we must honor, love, and obey our Holy Father the Pope, ***our bishops, pastors, magistrates, teachers, and other lawful superiors. So, Are we bound to honor and obey others than our parents? We are also bound to honor and obey our bishops, pastors, magistrates, teachers, and other lawful superiors.*** (363 Q.)

363 Q. Whom besides our parents does the fourth Commandment mean when it speaks of our father and mother?

What are spiritual superiors?

What are temporal superiors?

Who calls persons in authority outside of our parents, fathers in a secondary sense? Why?

Name the highest spiritual authority, the next highest, the third highest.

Why must pupils honor their teachers?

As what must we honor our temporal rulers?

Quote words of Christ to prove that civil rulers receive their authority from God.

Who designates those who are to exercise civil authority?

Who confers authority upon them?

Name two or more ways in which we should love our nation, state, city, and their rulers.

What does one purchase to himself in accordance with St. Paul by resisting the civil authorities?

Name two reasons why we should be subject to civil authorities.

Name one or more persons who gave a great example of obedience to civil authorities.

If a law would command something sinful would we be allowed to obey?

What did the Apostles answer to such commands?

364 Q. As we have duties towards our superiors, our superiors have duties towards us. Thus, parents must give their children the proper physical, intellectual, moral, and religious education. Physical education has to do with food, shelter, raiment. Intellectual education concerns schooling. Moral education implies instruction by word and example as well as correction. Religious education embraces prayers, catechism, Catholic schools, Mass and other church services.

Of superiors generally, it may be said that they must ***take good care of all under their charge and give them proper instruction, or direction, by word and example.*** So, ***Have parents and superiors any duties towards those who are under their charge? It is the duty of parents and superiors to take good care of all under their charge and give them proper direction and example.*** (364 Q.)

364 Q. What education must parents give their children?

With what has physical education to do?

What does intellectual education concern?

What does moral education imply?

What does religious education embrace?

365 Q. When the fourth Commandment orders us to honor our parents and other lawful superiors, it, thereby, forbids dishonoring them, making little of them, ***contempt*** of them. When the fourth Commandment orders us to obey our parents and other lawful superiors, it, thereby, forbids all ***disobedience,*** and especially stubborn disobedience, or stubbornness ***towards our parents or lawful superiors.*** So, ***What is forbidden by the fourth Commandment? The fourth Commandment forbids all disobedience, contempt, and stubborness towards our parents or lawful superiors.*** (365 Q.)

365 Q. What does the fourth Commandment forbid by commanding us to honor our parents?

What does the fourth Commandment forbid by ordering us to obey our parents?

THE THREE YOUNG MEN REFUSED TO ADORE THE GOLDEN STATUE

King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon.

Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which King Nabuchodonosor had set up.

Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages:

That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which King Nabuchodonosor hath set up.

But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which King Nabuchodonosor had set up.

And presently at that very time some Chaldeans came and accused the Jews.

And said to King Nabuchodonosor: O king, live for ever:

There are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

Then Nabuochodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

Now therefore, if you be ready at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hands?

Sidrach, Misach, and Abdenago answered and said to King Nabuchodonosor: We have no occasion to answer thee concering this matter.

For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

And they walked in the midst of the flame, praising God and blessing the Lord.

LESSON THIRTY-THIRD

FROM THE FOURTH TO THE SEVENTH COMMANDMENT

PART SECOND

The Fifth Commandment

366 Q. As we learned under Question 313, the fifth Commandment is, "Thou shalt not kill." So, ***What is the fifth Commandment? The fifth Commandment is: Thou shalt not kill.*** (366 Q.)

366 Q. What is the fifth Commandment?

367 Q. When, in the fifth Commandment, God forbids the taking of human life, He, thereby commands the preservation of our own life and of the life of our neighbor. Hence, in the fifth Commandment, we are commanded to ***take proper care of our own life and health,*** and, to have regard for the life and health of our neighbor; hence, to live ***in peace and union with our neighbor, to respect his rights, to seek the*** welfare of his soul and body, that is, his ***spiritual and bodily welfare.*** So, ***What are we commanded by the fifth Commandment? We are commanded by the fifth Commandment to live in peace and union with our neighbor, to respect his rights, to seek his spiritual and bodily welfare, and to take proper care of our own life and health.*** (367 Q.)

367. Q. In forbidding the taking of human life, what does God command in the fifth Commandment?

368 Q. In the present question, the Catechism asks what is forbidden by the fifth Commandment. As the words of the Commandment expressly state, the fifth Commandment forbids murder.

That you may realize the full importance of this lesson, consider for a moment the frightful frequency of murder in our country. The first column gives the number of men killed, or homicides, in cities of 100,000 population or over; the second column, the number of suicides.

Homicides and suicides in United States cities of 100,000 population or over:

1900	Homicides	481	Suicides	2,099
1910	Homicides	1,479	Suicides	3,743
1920	Homicides	1,930	Suicides	2,910
1925	Homicides	3,208	Suicides	4,282

—The World Almanac, 1927.

The total number of homicides in the United States for 1925, was 8,893.

In view of the dreadful disregard for human life which this number of homicides and suicides implies, we must lay special stress on the horrid crime of murder, clearly define what is murder and what is not murder, and why.

"Thou shalt not kill" (Exodus XX., 13).

He who kills his neighbor unjustly, commits a heinous sin, a sin against God who is the Master of life; a sin against his neighbor, whom he deprives of his greatest temporal good, his life; a sin against civil society, which is based on security of life.

Murder is a sin that cries to Heaven for vengeance. The Lord said to Cain who had killed his brother Abel: What hast thou done? The voice of thy brother's blood crieth to Me from the earth" (Genesis IV., 10).

Reason, history, and Scripture teach that in this Commandment God forbids the ***unjust*** taking of human life. Therefore, this prohibition does not apply to the civil magistrate, to whom is entrusted the power of life and death, by the legal and judicious exercise of which he punishes the guilty, protects the innocent, and thus gives new security to life. In like manner, the soldier is guiltless when, actuated not by motives of ambition or cruelty, but by a pure desire of serving the interests of his country, he takes away the life of an enemy in a just war. Neither does the common citizen violate this Commandment who, when attacked, to save his own life, takes that of his assailant. These are the instances in which human blood may be shed without the guilt of murder. In each of these cases, the right of the individual to life must yield to a higher right. In the case of the criminal who is executed by the civil magistrate, the higher right is the right of society. In the case of the sol-

dier, the higher right is the right of war; and in the case of an unjust aggressor, or assailant, the higher right is the right of self-preservation.

The voice of thy brother's blood crieth to Me from the earth
(Gen. IV., 10.)

With these exceptions, the Commandment, "Thou shalt not kill," being negative, binds everywhere, at all times, and universally with regard to the person who kills, the person killed, and the means used in killing.

As to the person who kills, the Commandment recognizes no exception whatever, be he rich or powerful, master or parent, physician or surgeon; all are forbidden to shed innocent blood, all, without exception of person, distinction of rank, or office. A physician or surgeon has no more right to kill a human being than a person not belonging to the

medical or surgical profession. No university diploma, no law of any state can confer that power upon him.

"Thou shalt not kill" is a natural, divine, eternal, and immutable law.

With regard to the person killed, the obligation of the law is equally extensive, as it embraces every human being, whether free or slave, old or young, born or as yet unborn.

A physician would not be allowed even to shorten the life of a patient who, on account of agonizing sufferings, desires to die. He would be violating the right and law of the Creator, Lord and Master, who says: "Thou shalt not kill." He would be making use of a bad means, morally evil; and no moral evil may ever be done that good may come from it; the end cannot justify the means. (Romans, III., 8.)

Nor may a man kill himself, for the Commandment does not say, "Thou shalt not kill another," but "Thou shalt not kill." "What," some may say, "is a man not master of his own life?" God alone is the supreme master of life. It was He who gave us life, and it is only He who has a right to take it. We received our life from God, not as owners, but as stewards; we have merely the temporary use of it; we are mere tenants and have no more right to destroy our life than a tenant has to put fire to the house of his landlord.

Hence, he who destroys his own life usurps the right of God. We did not enter into this world by our own free will; we must not leave it but by the command of God, who placed us here. He gave us life that we might serve Him according to the views of His Providence. To Him alone belongs the right to say: "It is enough, your work is completed."

Mother Church has such a horror of suicide that she refuses ecclesiastical burial to her children who die guilty of this enormous crime, who commit suicide having the full use of their reason and die without showing signs of repentance.

The folly of suicide is equal to its wickedness, for he who kills himself to escape from pain, disgrace or any other

of the ills of life, knows that by doing so, he commits a grievous sin, deprives himself of time to do penance, and in this manner exposes himself to endless suffering in the life to come. The Apostle says that murderers will not enter the Kingdom of Heaven.

Suicide, moreover, is baseness and cowardice. Even Plato, the pagan Greek philosopher, understood the baseness of suicide. He wrote in his dialogue, called Phoedon, that man in this world is like a soldier, stationed on guard. He must hold his post as long as his commander requires it. To desert it is cowardice and treachery.

If we now consider the numerous means by which murder may be committed, the law of God admits of no exception. Not only does it forbid the taking away of the life of another by laying violent hands on him, by means of sword, dagger or club, by administering poison, but also strictly prohibits the accomplishment of death of another by counsel, assistance or any other manner of co-operation.

Therefore, the perjurer who swears away the life of the innocent, is as guilty of murder as if he had stabbed him to death. And again, the person who suggests, advises, orders, a murderous operation, becomes an accomplice to the murder.

If it is a crime for a man to kill his fellow man, be he a stranger, an enemy, what must be said of a friend who kills a friend, a child who murders a parent, a parent who does away with the life of his or her child?

What is said above, applies to ***wilful murder*** only. If John goes out hunting and kills a man hidden in the brush, thinking him to be a deer, he is not guilty of the sin of murder.

When God forbids killing one's fellow man, he thereby also forbids ***fighting*** which leads to killing, ***anger*** which leads to fighting, ***hatred*** which is a dislike with a desire to injure, ***revenge,*** which is doing injury to others for injury received.

When God says, "Thou shalt not kill," He forbids not only the killing of the body, but also the destroying of the

Woe to that man by whom scandal cometh
(Matt. XVIII., 7.)

supernatural life of one's neighbor's soul, namely, sanctifying grace, by leading him into mortal sin, through ***bad example,*** or scandal.

Bad example, or scandal, receives a most severe condemnation in the Gospel. Christ, who came to bless and save, utters dreadful words of condemnation against him who gives bad example, or scandal, thereby leading others into sin. Listen to His words: "He that shall scandalize one of these little ones that believe in Me, it were better for him that a mill stone should be hanged about his neck, and that he should be drowned in the depths of the sea. Woe to the world because of scandals. For it must needs be that scandals come; but nevertheless woe to that man by whom scandal cometh. And if thy hand, or thy foot, scandalize thee [become an occasion or cause of sin to thee] pluck it out and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hellfire" (Matt. XVIII., 6-9). Therefore, if a person, place, or thing, becomes an occasion or a cause of sin to you, keep away from that person, place, or thing, if you wish to save your soul.

So, ***What is forbidden by the fifth Commandment? The fifth Commandment forbids all wilful murder, fighting, anger, hatred, revenge, and bad example.*** 368 Q.)

368 Q. Is the number of homicides and suicides increasing in the United States?

What was the total number of homicides in the United States in 1925?

Why is murder a heinous sin?

Does God forbid without exception the taking of human life?

Give one or more instances when the taking of human life is not sinful.

Why in such case, or cases, is it lawful to take human life?

Who are bound by the Commandment, "Thou shalt not kill"?

Who are protected by the Commandment, "Thou shalt not kill"?

Why may a man not kill himself?

How does the Church punish the Christian who dies guilty of the sin of suicide?

Why is it cowardly to commit suicide?

Why is it foolish to commit suicide?

Is one who kills a man unknowingly, guilty of the sin of murder? Give an example.

What sins besides murder of the body, are forbidden by the fifth Commandment?

What does Christ say against those who give bad example, or scandal?

CAIN AND ABEL.

"Abel was a shepherd, and Cain a husbandman. And it came to pass that Cain offered, of the fruits of the earth, gifts to the Lord. Abel also offered of the firstlings of his flock, and the Lord had respect to Abel and to his offerings. But to Cain and his offerings he had no respect; and Cain was exceedingly angry, and his countenance fell. And the Lord said to him, Why art thou angry? and why is thy countenance fallen?

"And Cain said to Abel his brother, Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. And the Lord said to Cain, Where is thy brother Abel? And he said, I know not: am I my brother's keeper? And He said to him, What hast thou done? The voice of thy brother's blood crieth to me from the earth. Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruits: a fugitive and a vagabond shalt thou be upon the earth. And Cain said to the Lord, My iniquity is greater than that I may deserve pardon. And the Lord set a mark upon Cain, that whosoever found him should not kill him" (Gen. IV).

"LET NOT THE SUN GO DOWN UPON YOUR ANGER."

Upon one occasion St. John the Patriarch of Alexandria had recourse to Nicetas, the governor of the city, in behalf of the poor of his flock, because of an oppressive tax which it was proposed to levy on them. He was, however, received with great coldness and even with insult; for the governor flew into a passion and abruptly turned his back upon him. The holy man showed no signs of indignation or displeasure, but when the evening was come, reflecting with sorrow on what had passed, he sent a friend to the house of Nicetas with this short message—"The sun is about to set." The governor, touched with the allusion to the words of Scripture, "Let not the sun go down upon your anger," instantly rose and went to meet the Patriarch, at whose feet he cast himself, confessing his fault and earnestly imploring pardon. St. John tenderly embraced him, and assured him that he was already forgiven.—Butler's Saints' Lives.

LESSON THIRTY-THIRD

FROM THE FOURTH TO THE SEVENTH COMMANDMENT

PART THIRD

The Sixth Commandment

369 Q. As we were taught under Question 313, the sixth Commandment is, "Thou shalt not commit adultery." So, ***What is the sixth Commandment? The sixth Commandment is: Thou shalt not commit adultery.***

369 Q. What is the sixth Commandment?

370 Q. All the Commandments except the third and the fourth, begin, "Thou shalt ***not,***" that is, they are negative in form. They were given to us in the form of prohibitions, to put us on guard against our evil tendencies, the evil passions that may easily lead us into sin. But every Commandment rests on something positive, on some virtue that we must practice, on some good that we must do. For, when God forbids something, he forbids it because it violates some virtue. Thus, when, in the sixth Commandment, God forbids adultery, a sin of impurity, He, thereby, commands us to practice purity. Now we practice purity when we are ***pure in thought and modest in all our looks, words, and actions.*** So, ***What are we commanded by the sixth Commandment? We are commanded by the sixth Commandment to be pure in thought and modest in all our looks, words, and actions.*** (370 Q.)

In the Old Testament God said to the Jews, "Be Holy, because I, the Lord your God, am holy" (Lev. XIX., 2). If the Jews of old were to be holy because their God was holy, how much more holy should we Christians be? In the Sacrament of Baptism, our souls were made holy and pleasing to God, we became adopted children of God and heirs to the kingdom of Heaven. In Confirmation, we received a special infusion of the gifts of the Holy Ghost. In Holy Communion, our bodies became the living dwelling place of the Son of God. In the Sacrament of Penance, we have re-

peatedly expressed hatred and detestation of sin and made a firm purpose of sinning no more. Is it any wonder, then, that St. Paul in his Epistle to the Christians of Thessalonica should say, speaking of the virtue of purity, "This is the will of God, your sanctification" (IV., 3). And again, "God hath not called us to uncleanness but unto sanctification" (V., 7).

Unmistakable proofs of God's love for holy purity abound in Scripture. He chose a Virgin to be the mother of His only-begotten Son. He entrusted His two greatest treasures on earth to St. Joseph, whose emblem is the lily of purity. Christ showed evident predilection to St. John, renowned for his virginal purity. As an undeniable mark of that fond predilection, Christ, at the Last Supper, allowed St. John to lean his head upon His sacred bosom. When the other Apostles, at the Last Supper, did not dare ask Christ who was about to betray Him, St. John ventured to do so and received the information the others were afraid to ask. Again, when hanging on the Cross, when about to surrender His soul to His Heavenly Father, Christ committed the care of His Virgin-Mother to His Virgin-Apostle, St. John. Well may we then exclaim with the inspired word of God: "O how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men. When it is present, they imitate it; and they desire it when it hath withdrawn itself; and it triumpheth crowned forever, winning the reward of undefiled conflicts" (Wisdom IV., 1, 2).

The Fathers of the Church tell us that persons who lead a pure life imitate the Angels of Heaven; nay, surpass them, in a way, because they are pure in a body inclined to sin.

370 Q. In forbidding the sin of impurity, what does God command in the sixth Commandment?

Why were the Jews commanded to be holy?

Why should those who have received Baptism be holy?

What special reason to be holy has the Christian who has received Confirmation?

What special reason to be holy has the Christian who receives Holy Communion?

What special reason to be holy has the Christian who receives the Sacrament of Penance?

How did Christ show His love for holy purity when He chose Mary to be His mother?

How did Christ show His love for holy purity in selecting St. Joseph as His foster-father?

How did Christ show His love for holy purity when He gave special signs of His love for St. John the Apostle?

Mention two instances whereby Christ showed special affection for St. John.

Why do persons who lead a pure life, in a way, surpass the Angels of Heaven?

371 Q. The sixth Commandment expressly forbids adultery, for it reads, "Thou shalt not commit adultery"; but it also forbids everything that is against holy purity, that is, it forbids all sins of impurity. Hence, the sixth Commandment forbids ***all immodesty with ourselves or others in looks, dress, words or actions.***

This Commandment forbids ***all immodesty in looks.*** The senses, which have been called the gates of the soul, must be carefully guarded against danger. In times of war, the gates of a city are well protected lest the enemy enter the city through the gates. So we must carefully guard the gates of our soul, which are the senses, lest sin take possession of the soul.

Now the sight is one of the senses which we must always guard. King David says in one of the Psalms (CXVIII., 37): "Turn away my eyes that they may not behold vanity." And yet one day David did not turn away his eyes from an immodest object. What followed? Alas, immodest looks led that great king into immodest actions and at last into the sin of murder. David repented and received pardon of these sins; but the story of his sinful fall, though it happened three thousand years ago, is still told as a terrible example, a warning to others to observe God's Commandment and guard their eyes from evil.

The sixth Commandment forbids ***all immodesty in dress.*** This follows from what we have just said about immodesty in looks, because immodesty in dress provokes others to immodest looks and is a great danger of sin to others. In other words, persons who dress immodestly thereby give scandal. We will realize the enormity of the sin of scandal by considering the words of Our Blessed Savior, on this sin: "He that shall scandalize one of these little ones that believe in me, it were better for him that a mill stone should be hanged about his neck, and that he should be drowned in the depth of the sea" (Matt. XVIII., 6).

In 1925 Pope Pius XI. gave an address to the alumnae of the Convents of the Sacred Heart gathered from all over the world to assist at the canonization of Blessed Madeleine Sophie Barat, foundress of the Society of the Sacred Heart. He spoke against immodest styles in women's dress and asked these women to become apostles of modesty in dress. All Catholic girls should heed the words of our Holy Father by setting good examples to others in modesty of dress. Immodesty in dress is a sin against the sixth Commandment.

The sixth Commandment also forbids ***all immodesty in words.*** St. Paul says, in his Epistle to the Colossians (III., 8): "Put away filthy speech out of your mouth." Impure words give rise to impure thoughts and desires, and these may lead to sinful actions. Moreover, immodest words are a danger of sin to others. St. Paul in his First Epistle to the Corinthians (XV., 33) says: "Be not seduced: Evil communications corrupt good manners." Hence we should neither use immodest words ourselves nor tolerate immodest language in others.

Holy Scripture admonishes us in Ecclesiasticus (XXVIII., 28): "Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth."

The sixth Commandment forbids ***all immodesty in actions,*** because this Commandment forbids everything that is contrary to purity of mind and body. Hence even infidels and pagans should avoid all immodesty in actions, as all immodest actions are sins against God's Commandment and against the law of nature.

But Christians have a very particular reason to guard their bodies against all immodest actions. St. Paul earnestly stresses this reason in his First Epistle to the Corinthians (VI., 15-20): "Know you not that your bodies are the members of Christ * * * Or know you not, that your members are the temples of the Holy Ghost, Who is in you, Whom you have from God; and you are not your own? For you are bought with a great price. Glorify and bear God in your body.

371, 372 Q. To convince His Chosen People of the horror He had of the sin forbidden in this Commandment, God said: "If any man commit ***adultery*** * * * let him be put to death" (Lev. XX., 10).

So, ***What is forbidden by the sixth Commandment? The sixth Commandment forbids all unchaste freedom with another's wife or husband; also all immodesty with ourselves or others in looks, dress, words, and actions.*** (371 Q.)

371 Q. What does the sixth Commandment forbid expressly?

What else does it forbid?

Why must the senses be guarded carefully against danger?

Name a king who fell into great sins through immodest looks.

Why is immodesty in dress forbidden?

What would be better for a man than to give scandal, according to Christ?

On what occasion did Pope Pius publicly denounce immodesty in dress?

What does immodest conversation corrupt?

What special reason have Christians to avoid immodest actions?

372 Q. One of the remedies against impurity is the avoidance of ***bad and immodest books and newspapers.*** Such

writings are dangerous and must be avoided under pain of sin. The Book of Proverbs (VI., 27, 28) says: "Can a man hide fire in his bosom and his garments not burn? Or can he walk upon hot coals and his feet not be burned"? Reading bad and immodest books and newspapers kindles bad thoughts and unlawful desires in the mind of the reader. So, ***Does the sixth Commandment forbid the reading of bad and immodest books and newspapers? The sixth Commandment does forbid the reading of bad and immodest books and newspapers.*** (372 Q.)

372 Q. What does the reading of bad and immodest books and newspapers kindle?

Lust robs man of health and wealth, leads thousands to an early grave in this life and to everlasting perdition in the next.

Great and lasting chastisements of God are manifest signs of His hatred and indignation. Now there has been no sin more dreadfully chastised than this sin of impurity, as we learn from the Sacred Scriptures. Why did He send the universal deluge, and why did He say that He repented having made man? (Gen. VII.) Why did He destroy the city of Sichem? (Gen. XIV.) Why did He send down fire and brimstone on Sodom and Gomorrah? Why was the desert stained with the blood of twenty-four thousand Israelites? Why did Palestine bewail the death of sixty-five thousand soldiers, and the almost total extinction of the tribe of Benjamin? (Judges XIX.) There were other sins in the world—disobedience to the divine precepts, envy, murders even among brethren, oppressions, idolatries; and yet for these He neither sent a deluge nor buried them in fire and brimstone. Why then does He act thus against this vice of impurity? Because it is more abominable and enormous, less worthy of His compassion, and more deserving His most dreadful chastisements.

What makes matters worse is that the chastisements that God pours out on sinners on account of sins of impurity are but the beginning of the ones that are to come and are eternal.

REMEDIES.

The eyes are the windows of the soul. Read the Scriptures and learn how often sin and spiritual death entered the soul of men through their eyes. Watch your eyes closely. Have no immodest pictures in your homes. Shun immodest movies.

Read nothing but clean literature.

Avoid the company of persons who talk immodestly, as you keep away from persons who have a contagious or infectious disease.

Avoid intemperate eating and drinking.

Avoid familiarity with persons of the other sex.

Remember the four last things: death, judgment, Heaven, and Hell.

Remember the presence of God.

Faithfully say your daily prayers. Frequently receive the Sacraments of Penance and Holy Communion, and follow the advice of your confessor. Doing these things, you will keep clean in body and soul, and receive the eternal reward of the clean heart, who shall see God.

A MODEL OF PURITY.

When the holy patriarch Joseph had been sold by his brethren as a slave and carried into Egypt, his innocent and virtuous life gained for him the confidence of his master Putiphar, who raised him to the office of his steward, and entrusted him with the charge of his entire household. In this position the holy youth was exposed to a great temptation, for his mistress being carried away by a guilty passion, sought his consent to a grievous sin. Joseph was struck with horror at the proposal, and declared that he would never be guilty of so heinous an offense against God and so great an act of ingratitude to his master. The wicked woman, however, persisted in her efforts, and one day finding him alone, caught hold of his garment and pressed him to consent. The prudent youth knowing well that flight is the best security in moments of temptation,

ran away from her presence leaving his garment in her hands. Hereupon his mistress, blinded with rage and the desire of revenge, raised a loud cry, and having alarmed the household, accused Joseph of having offered violence to her, producing his cloak as a proof of the truth of her story. On this false charge, the virtuous youth was cast into prison, where he remained a long time in confinement. But "the Lord," says the Holy Scripture, "was with Joseph, and gave him favor in the sight of the chief keeper of the prison, and made all that he did to prosper" (Genesis XXXIX).

"WOE TO MY SEDUCER"

A certain student in one of the French colleges, who had always been remarkable for his virtuous life and sincere piety, had the misfortune to fall into the company of a depraved youth, whose wicked conversation and loose behavior soon served to corrupt his soul and rob him of the treasure of his innocence. Having once fallen, he plunged deeper and deeper into sin, until at length a sudden and alarming illness came to interrupt his course of crime. In this extremity, his friends spoke to him about his soul, and exhorted him to make his peace with God, but an obstinate and gloomy silence was his only answer. Soon after, waking up one night from his sleep, he began to fill the house with frightful cries. His attendants ran to his bedside and asked him the cause of his alarm, but they could obtain no answer. The priest was at once sent for. He came without delay, and earnestly exhorted him to think of God and beg pardon for his sins, but all in vain. Still the good priest continued to encourage him with many moving considerations to hope in the Divine Mercy, when suddenly the dying youth turned to him with a ghastly look, and in a voice of terror exclaimed, "Woe to my seducer! woe to my seducer! It is in vain for me to hope for pardon, for I see Hell open to receive me." So saying, he fell back and died in despair. —John Gerson.

LESSON THIRTY-FOURTH

FROM THE SEVENTH TO THE END OF THE TENTH COMMANDMENT.

PART FIRST

The Seventh Commandment

373 Q. Under Question 313, we learned that the seventh Commandment is "Thou shalt not steal." So, ***What is the seventh Commandment? The seventh Commandment is: Thou shalt not steal.*** (373 Q.)

373 Q. What is the seventh Commandment?

374 Q. The seventh Commandment forbids stealing because stealing violates justice in our dealings with others. Hence, when, in the seventh Commandment God forbids stealing, He, thereby, commands us to give all men what belongs to them and to respect their property. So, ***What are we commanded by the seventh Commandment? By the seventh Commandment we are commanded to give to all men what belongs to them and to respect their property.*** (374 Q.)

374 Q. Why is stealing forbidden?

What two things are commanded by the seventh Commandment?

375 Q. The Commandment, "Thou shalt not steal," may be broken in two ways, either by unjustly taking or by unjustly keeping what belongs to another.

The seventh Commandment forbids only the ***unjust*** taking or keeping what belongs to another. Hence, it would be no sin to take or keep what belongs to another, if it is done justly. Suppose a delirious man would be in possession of a loaded gun. It would be no sin to take it from him and keep it until he recovers the use of his wits.

There are variou sways of taking unjustly what belongs to another, namely, by larceny, or secret theft; by robbery, or open theft; by deceit in buying or selling; by lying as to the quality of goods; by offering goods of inferior quality as

the best; by giving short weight or measure; by adulterating wares; by passing bad money; by demanding more than a just price from people who have to buy; by occupying another man's land or house, or usurpation; by exacting interest above the legal rates, or usury; by appropriating state money, or embezzlement.

In like manner, there are many ways of keeping unjustly what belongs to another, as, for instance, in not returning things we have borrowed from others, such as books, instruments, etc.; in retaining stolen goods received from others; in keeping something we found without making the proper effort to find out the owner; in not returning what, by error, was paid beyond what was due; in putting off the payment of wages or salaries when they are due; in deferring to pay loans beyond the time agreed upon.

Taking or keeping unjustly what belongs to another is a mortal sin, when the matter is grievous. So, ***What is forbidden by the seventh Commandment? The seventh Commandment forbids all unjust taking or keeping what belongs to another.*** (375 Q.)

375 Q. In how many ways may the seventh Commandment be broken?

Is it always forbidden to keep what belongs to another?

Give an example when it would be no sin to keep what belongs to another.

What is robbery?

Mention a few ways of taking unjustly what belongs to another.

Mention a few ways of keeping unjustly what belongs to another.

When is it a mortal sin to take or to keep unjustly what belongs to another?

376 Q. Stealing does not pay because one cannot obtain forgiveness of one's sin of theft, unless he give back, or restore, the stolen or ill-gotten, goods. Suppose one stole groceries and consumed them, or stole a suit of clothes and wore it out, what then? In such cases, one has to return the value of the goods.

Suppose one stole a thousand dollars and spent it and did not own one cent, what then? Such a one would have to promise to pay back what he stole, by working hard, cutting down all unnecessary expenses, saving his money in every possible way, and paying back gradually what one stole.

He who would not be willing to return the stolen goods, or at least the value of them as far as he is able, could not obtain forgiveness of his sins, would be refused absolution by the priest to whom he confessed his sins. So, ***Are we bound to restore ill-gotten goods? We are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we cannot be forgiven.*** (376 Q.)

376 Q. Why does it not pay to steal?

What should he do who has lost or used the goods he has stolen?

If one has stolen a great sum of money, and now has no money, what effort must he make to restore what he has stolen?

In order to obtain absolution, what must he who has stolen be willing to do?

377 Q. Unjust taking and keeping what belongs to another are not the only ways of committing injustice. One may also become guilty of injustice by unjustly causing damage to one's fellowman. Not all damage done to one's fellowman is sinful and calls for reparation, but only damage unjustly caused. Thus, a fireman is not obliged to repair the damage he has caused to the wares of a merchant in trying to put out the fire, because this damage was not done unjustly.

Damage done knowingly and willingly, without just reason, is unjustly caused and must be repaired. If it is grave damage, it must be repaired under mortal sin; if it is slight damage it must be repaired under venial sin. One who is unwilling to repair damage unjustly done cannot receive absolution. Boys, bear this in mind, and let no one induce you to fire rocks at the electric light globes in the street, at the windows of vacant houses, and the like. So,

Are we obliged to repair the damage we have unjustly caused? We are bound to repair the damage we have unjustly caused. (377 Q.)

377 Q. Besides unjustly taking and keeping what belongs to another, in what other way may one become guilty of injustice?

Is it always sinful to cause damage to another? Give an example of when one is not obliged to repair the damage one has caused to another.

When is damage unjustly caused?

When must damage be repaired?

When must damage be repaired under pain of mortal sin?

When would it be a venial sin not to repair the damage done?

In order to obtain absolution, what must he who has caused unjust damage be willing to do?

Under the seventh Commandment we shall consider briefly the duties of employers and employees. The duties of both employers and employees are laid down by Pope Leo XIII. in his encyclical letter on the condition of the working classes, published May 15, 1891.

Of employers, Pope Leo wrote: "Religion teaches the wealthy owner and the employer that their employees are not to be accounted their bondsmen; that in every man they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of, if we lend ear to right reason and to Christian philosophy, but is an honorable calling, enabling a man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. Again, therefore, the Church teaches that, as religion and things spiritual and mental are among the working man's main concerns, the employer is bound to see that the worker has time for his religious duties; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family to squander

his earnings. Furthermore, the employer must never tax his employees beyond their strength, or employ them in work unsuited to their sex or age. His great and principal duty is to give every one a fair wage.

Doubtless, before deciding whether wages are adequate, many things have to be considered; but wealthy owners and all masters of labor should be mindful of this—that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. To defraud anyone of wages that are his due, is a crime which cries to the avenging anger of Heaven. "Behold, the hire of the laborers * * * which by fraud hath been kept by you, crieth aloud; and the cry of them hath entered into the ears of the Lord of Sabaoth' (St. James V., 4).

Lastly, the rich must religiously refrain from cutting down the workingman's earnings, whether by force, by fraud, or by usurious dealing; and with all the greater reason because the laboring man is, as a rule, weak and unprotected, and because his slender means should in proportion to their scantiness be accounted sacred" (Rerum Novarum).

What are the duties of employees?

In the words of Pope Leo XIII: "Religion teaches the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into; never to injure the property, nor to outrage the person, of an employer; never to resort to violence in defending their own cause, nor to engage in riot or disorder; and to have nothing to do with men of evil principles who work upon the people with artful promises, and excite foolish hopes which usually end in useless regrets, followed by insolvency" (Rerum Novarum).

Name two or more things employers must do in accordance with Pope Leo XIII.

Name one sin against the seventh Commandment which cries for vengeance to Heaven.

From what must the rich religiously refrain?

Name two or more things the laboring man must do in accordance with Pope Leo XIII.

"HONESTY IS THE BEST POLICY."

A Quaker passing one day through a market stopped at a stall to inquire the price of some pears. "I will not charge you much for them," said the fruit dealer, "but I am afraid that they will not suit you, for they are old and have lost their flavor." "Thank thee, friend," said the Quaker, "I will go to the next stand." "Hast thou any good fruit today?" said he, addressing the next dealer. "Certainly," replied the dealer, "excellent fruit. See, here are some of the finest pears of the season. They are small, but they have the richest flavor." "I will take some, then, friend," rejoined the Quaker. "Count me out a quarter of a hundred and send them to my house." The pears were accordingly sent, but they proved miserably poor and tasteless.

The next day the Quaker again entered the market. He was immediately accosted by the dealer who had sold him the pears, and who said that he should be very happy to serve him, as he had a choice selection of fruit. "Nay, friend, thou hast deceived me once," said the Quaker, "and though thou mayest be telling the truth this time, yet I cannot trust to thee. Thy neighbor here dealt truthfully with me, and he shall have my custom. Thou wouldst do well to remember this, and to learn that a falsehood is a base thing in the beginning, and a very unprofitable one in the end."—Catechism Made Easy—Rev. Henry Gibson.

THE IRISH SERVANT GIRL.

A few years ago there lived in London a gentleman who was extremely prejudiced against our holy religion, and never lost an opportunity of laughing at and ridiculing its practices. Upon one occasion, however, when Catholic doctrines became the subject of conversation and ridicule, it was noticed that he preserved a grave silence. Being asked the reason, he related to the company the following story:

"You wonder," said he, "why I no longer join with you, as I used to do , in scoffing at Catholic practices; I will tell you. A few days ago I was busy writing in my room, when I had occasion to leave my desk in order to fetch a certain paper from an inner apartment. While I was so engaged,

the servant girl, who is an Irish Catholic, happened to enter the room to mend the fire, for, as I had not answered to her knock, she imagined that I had gone out. Now, I had left by chance upon my desk a large sum of money, and I could see that, as soon as she entered the room, she was attracted by the glitter of the gold. I determined to watch her narrowly, for I was in a position to observe all her movements, though she had no knowledge of my presence. On perceiving the gold she dropped the coal box, and advanced eagerly to the table. She then stretched out her hand, and was on the very point of clutching the money, when, to my astonishment, she suddenly withdrew her arm and made with her hand the sign of the cross, saying aloud, 'The Cross of Christ be betwixt me and my master's money!' She then turned her back and fairly ran out of the room, leaving her brush and coal-box on the floor. Now I am convinced from this that the pious practices of the Catholic religion, so far from being idle and superstitious, are most holy and pleasing to God, since they are the means of raising the heart to Him, and drawing down grace in moments of strong temptation."—The Lamp.

HIS FIRST AND LAST THEFT.

When St. Francis of Sales was a little boy, not quite seven years old, he was one day playing in a room at his father's castle, when he noticed lying on the floor the waistcoat of a workman who was employed about the place. Attached to it was a silk ribbon of different colors which immediately attracted the child's attention. No sooner did he see it than he longed to have it, and, looking round and seeing no one near, he took and hid it. After a short time the workman came back for his waistcoat and perceived at once that some one had stolen the ribbon. He made inquiries among the servants, but to no purpose, for they all denied that they had touched it.

At length the matter came to the ears of the Count of Sales, the father of Francis, who sent for his child and asked him whether he knew anything of the workman's ribbon. The truthful boy acknowledged at once that he had taken it, and, falling on his knees, expressed his sorrow with many tears, and begged his father's pardon. All who

beheld him were touched alike by the child's candor and his sincere sorrow, and joined in entreating his father to forgive him this his first offense, but the latter, knowing well that petty thefts, when left uncorrected, lead to a greater ones, and, judging, like a wise and prudent parent, that it was his duty, even at the expense of his own feelings, to do all in his power to inspire his son with a horror of so serious a fault, sent for a rod and chastised him on the spot. From that time so far was Francis from falling into a like sin, that he grew up a model of innocence and virtue.—Life of St. Francis of Sales.

LESSON THIRTY-FOURTH

FROM THE SEVENTH TO THE END OF THE TENTH COMMANDMENT

PART SECOND

The Eighth Commandment

378 Q. From Question 313, you remember the eighth Commandment, "Thou shalt not bear false witness against the neighbor." So, ***What is the eighth Commandment? The eighth Commandment is: Thou shalt not bear false witness against thy neighbor.*** (378 Q.)

378 Q. What is the eighth Commandment?

379 Q. Bearing false witness against one's neighbor is a sin against truth, against justice, against charity. For these three reasons it is forbidden by the eighth Commandment.

First, the eighth Commandment, forbids bearing false witness because we must ***speak the truth.*** God has given to man the gift of speech, which distinguished him for all other creatures. God has given us this faculty as a means to make known our thoughts and feelings to others. Hence, we should not abuse this faculty of speech, that is, there should be no contradiction between our speech and our thoughts. To say what is not true is unworthy of the dignity of man. Speaking the truth is something we owe not only to ourselves but also to our neighbor, because saying what is not true causes insincerity and mistrust among men. The virtue of veracity requires that when we make known our thoughts and feelings, we should do it truthfully.

God commands us to speak the truth. Thus we read in Proverbs (XII., 22): "Lying lips are an abomination to the Lord;" and in Ecclesiasticus (VII., 14): "Be not willing to make any manner of lie." The eighth Commandment not only forbids us to bear false witness against our neighbor, but it also commands us ***to speak the truth in all things.***

Bearing false witness against one's neighbor is a sin not only against truth but also against justice and charity.

It is a sin against justice because it tends to deprive the neighbor of his good name, which "good name is better than riches" (Proverbs, XXII., 1), and to which he has a strict right. It is a sin against charity because, as St. Paul exhorts, we should "love one another with the charity of brotherhood" (Romans XII., 10).

Ananias and Saphira Punished for Lying
(Acts V., 9.)

Even when something discreditable to our neighbor is true, so long as it remains secret, we have no right to make it known against him, except for very weighty reasons. It is a sin to make public another's secret faults because he still has a right to his reputation, and he must not be deprived of it without just cause.

Therefore, for reasons both of justice and charity, we should be ***careful of the reputation of everyone.*** Moreover, our neighbor has a right not only to his ***reputation*** but also

to his ***honor,*** that is he has a right to the external marks of our esteem, befitting his qualities and position. We are bound both by justice and charity to give due honor to our neighbor. St. Paul refers to this duty in his Epistle to the Romans when he says (XII., 10), "loving one another with the charity of brotherhood, with ***honor*** preventing one another," and again (XIII., 7), "Tender therefore to all men their dues * * * honor to whom honor is due." Insults are sins against the honor due our neighbor. So, ***What are we commanded by the eighth Commandment? We are commanded by the eighth Commandment to speak the truth in all things, and to be careful of the honor and reputation of everyone.*** (379 Q.)

379 Q. Give a threefold reason why bearing false witness against one's neighbor is forbidden.

Why should we speak the truth?

Why is bearing false witness against one's neighbor a sin against justice?

Why is it a sin against charity?

Why should we be careful of the reputation of everyone?

What is meant by the right to one's honor?

What does St. Paul say about rendering honor to others?

What two things are commanded by the eighth Commandment?

380 Q. Under Question 379 we learned that the eighth Commandment protects man's reputation, or good name. Therefore, anything which injures one's good name, or reputation, is forbidden by the eighth Commandment. One may injure one's neighbor's reputation, or good name, in two ways: in thought or in word. In thought, one may injure one's neighbor's reputation, or good name, by suspecting evil of him, without sufficient reason. This sin is an evil suspicion. One may do worse. One may not merely suspect evil of one's neighbor without sufficient reason; one may firmly believe a neighbor guilty of some evil, without having sufficient grounds for such a belief. This sin is known as

rash judgment. It is called ***judgment,*** because it is more than a mere suspicion, it is certain belief, a deliberate judgment, that things are so and so. It is called ***rash*** judgment, because there is not sufficient foundation for the judgment. To judge in one's mind that one's neighbor is guilty of great evil, without sufficient reason, is a mortal sin, or, as theologians put it, rash judgment in matters of great importance is a mortal sin. Suppose you see a man steal fifty dollars; it is no rash judgment to think that he stole them, because you have sufficient grounds to think so. You saw it with your own eyes. Detectives, superiors, whose business it is to watch persons and things and to prevent or repress evil doings, are readily justified in suspecting things and working on any clues that may be discovered, because that is their business. However, they may not form a certain judgment, until they have sufficient reasons, from facts or circumstantial evidence. Persons of timorous conscience or inclined to be scrupulous, need not be unduly disturbed by the thought of rash judgment.

Persons inclined to form rash judgments, should bear in mind that things are not always as they look. If some one stole your Waltham gold watch, and a few days later you saw a good man use it, you would not be justified in forming the ***judgment*** that he stole it, because he might have bought it from a second hand jeweler, who, in turn bought it in good faith from a man who said he wished to turn his watch into cash.

Christ says, "Judge not, that you may not be judged" (Matt. VII., 1).

One may injure a neighbor's reputation not only in thought, but also in word, by speaking ill of him unjustly.

To speak of another's secret fauls to a friend for the sake of advice, or to a superior for the sake of warning or correction, or in a court of justice, on the witness stand, is not speaking ill of one's neighbor unjustly, and, therefore, is not sinful. Relating the faults or crimes of one's neighbor which are known publicly, is not speaking ill of him unjustly, because it is not depriving him of his good name, because he had no good name to lose. Thus, to tell some one who had not read the newspapers for a few days

that, according to reports in the newspapers, N. N. had murdered D. D., is not backbiting or detraction, it is not depriving N. N. of his good name, because he had already lost his good name and reputation.

If what one says without good reason against one's neighbor is true, the sin committed is backbiting, or detraction. If what one says against one's neighbor is not true, the sin committed is slander, or calumny.

However, if one would relate the known faults of another for the purpose of injuring him, say in his business, one would sin against justice. On the other hand, if one would talk of the known faults of one's neighbor simply to give vent to one's ill feeling and spite against that neighbor, this would not be a sin of injustice, but a sin against charity; it should be classed as uncharitable talk.

One may break the eighth Commandment not merely by talking ill of one's neighbor, but also by simply telling lies. Thus, one might sin against the eighth Commandment by stating that a certain man is worth a million, when one knows and believes that this person is not worth half a million.

One lies when one speaks against what one believes to be true. Albert, who says he saw only two horses in the pasture, when he knows he saw three, lies. Terence, who believes he saw only two and says he saw two, whereas he saw three, tells no lie, but simply makes a mistake. If some one told you he saw an elephant walking on the roof of the courthouse, would you call that a lie? No, you should not. This person did not mean to deceive you, therefore, told you no lie. Some people call such statements jocose lies. If they are meant as jokes, and not as lies, they should be called jokes, not lies.

A lie that does not injure any one, is called a venial sin. Some people call these white lies. That is rather a queer name for a lie, since the Lord hatheth lying. (Prov. VI., 16.)

The Catechism of the Council of Trent warns the faithful against lying to their sick and dying friends for fear they might frighten them by telling them the truth and

make them worse. Tell them the truth, and, if you are afraid to do so, call a priest; he will handle the case prudently, without frightening your friend.

A person may lie by action as well as by words. Lies by action are called simulation. Our Lord frequently rebuked the Pharisees for that kind of lying, and called them hypocrites.

So, ***What is forbidden by the eighth Commandment? The eighth Commandment forbids all rash judgments, backbiting, slanders, and lies.*** (380 Q.)

380 Q. What is an evil suspicion?

What is rash judgment?

Why is it called judgment?

Why is it called ***rash*** judgment?

When is rash judgment a mortal sin?

Is it sometimes lawful to suspect evil of another?

Is it ever lawful to believe evil of another?

Is it always sinful to form rash judgments?

When we are inclined to think that another has done evil, what should we bear in mind?

What does Christ say about judging others?

In what other way, than by thought, may one injure a neighbor's reputation?

Give cases when it is not sinful to speak of another's secret faults.

Is it unjust to speak of the public crimes of one's neighbor?

Give the reason for your answer.

What is backbiting or detraction?

What is slander or calumny?

What kind of sin is committed by one who relates the known faults of another for the purpose of hurting his business?

What kind of sin is committed by one who talks of the known faults of another merely out of ill-will?

Mention a way in which one may break the eighth Commandment in word without talking ill of another.

When does one tell a lie?

Does one always tell a lie when one says something that is not true? Explain your answer.

When is a lie a venial sin?

What does the Catechism of the Council of Trent say about telling lies to the sick concerning their condition?

When a person lies by his manner of acting, what is the sin called?

Whom did our Lord frequently rebuke because they lied in their manner of acting? What did He call them?

381 Q. Under Questions 376 and 377 we learned that we are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise, we cannot be forgiven; and, that we are bound to repair the damage we have unjustly caused. Something similar must be said about those ***who have injured the character of their neighbor. They must repair the injury done as far as they are able, otherwise they will not be forgiven.***

Therefore, one who has been backbiting his neighbor by making known his faults, is bound to restore the good name of which he robbed his neighbor by making known his hidden faults. How can he do it? By saying that he lied? No, that would be telling another lie, and we may not do evil that good may come from it. He might say that he talked inconsiderately, unjustly. That would be true. Should even such a statement create suspicion, or be likely not to be believed, the backbiter might try to make up by speaking well of the person he injured, especially in presence of the persons who heard the backbiting.

The slanderer, he who falsely accuses another, must restore the good name of the person he slandered by retracting the lie. He might say that he made a mistake in telling this, or that the information he gave was not correct. In

case one should have caused any material damage by slander, for instance, by making a man lose his job, or injuring his business, one should also repair all the damage done, if one wishes to be forgiven. So, ***What must they do who have lied about their neighbor and seriously injured his character?" They who have lied about their neighbor and seriously injured his character must repair the injury done as far as they are able, otherwise, they will not be forgiven.*** (381 Q.)

381 Q. If a person unjustly deprives his neighbor of his good name by making known his hidden faults, what must he do?

If one has ruined the good name of another by lying about him, what must one do?

DETRACTORS REBUKED.

St. Augustine, the great Doctor of the Church, had a horror of all uncharitable conversation. To prevent uncharitable discourse in his presence, he caused the following inscription to be painted in large letters upon the walls of the room where he usually entertained his friends:

"Slanderer, beware, this is no place for thee;

Here naught shall reign but truth and charity."

It happened one day that some of his guests began to speak in his presence of the faults of an absent neighbor. The holy bishop, with a grave and severe look, immediately reproved them, saying, "My friends, you must either cease to speak on such a subject, or it will be necessary for me to have those verses blotted out from the walls of my room."

HOW GOSSIP GROWS.

Said Gossip One to Gossip Two
As she wandered around the town:
"Smith ***bought*** his goods from Brown."
Said Gossip Two to Gossip Three:
"Smith ***got*** his goods from Brown."
Said Gossip Three to Gossip Four:
"Smith ***took*** his goods from Brown."
Said Gossip Four to Gossip Five:
"Smith ***stole*** his goods from Brown."

LESSON THIRTY-FOURTH

FROM THE SEVENTH TO THE END OF THE TENTH COMMANDMENT

PART THIRD

The Ninth Commandment

Preamble

As we learned under Question 313, the ninth Commandment is, "Thou shalt not covet thy neighbor's wife"; and the tenth Commandment is, "Thou shalt not covet thy neighbor's goods." These two Commandments forbid certain unlawful desires. The ninth Commandment forbids desires against the virtue of purity; the tenth Commandment forbids desires against the virtue of justice.

In the Second Lesson, Question 18, we learned that "God knows all things, even our most secret ***thoughts,*** words, and actions." And God ***judges*** not only our words and actions, but also our most secret thoughts. "Nor do I judge," says the Lord, "according to the look of man; for man seeth those things that appear, but the Lord beholdeth the heart" (I. Kings XVI., 7).

All sins have their source in the heart; hence we can sin against all the Commandments by thought as well as by word and action. Thus, by evil suspicion and ***rash judgment,*** sins of thought, we break the eighth Commandment, "Thou shalt not bear false witness against thy neighbor." By ***anger*** and ***hatred,*** sins of thought, we break the fifth Commandment, "Thou shalt not kill." Likewise ***impure*** thoughts and desires are against the sixth Commandment, "Thou shalt not commit adultery"; and ***unjust*** desires against one's neighbor are against the seventh Commandment, "Thou shalt not steal." Hence the ninth Commandment, "Thou shalt not covet thy neighbor's wife," because it forbids impure desires, is really contained in the sixth Commandment, "Thou shalt not commit adultery." And the tenth Commandment, "Thou shalt not covet thy neighbor's goods," because it forbids unjust desires, is really contained in the seventh Commandment, "Thou shalt not steal."

Why, then, do we have these two special Commandments—the ninth and the tenth Commandments? First, we have these two Commandments against impure and unjust desires as solemn warnings that "evil thoughts are an abomination to the Lord" (Proverbs XV., 26). Secondly, these two Commandments are directed against impure and unjust desires, because men are more tempted with such desires than with any other evil desires. Thirdly, impure and unjust desires cause most of the evil in the world: hence, by observing the ninth and tenth Commandments, we put the axe to the root of evil.

Both Commandments treat of unlawful desires: but the desires forbidden by the ninth Commandment differ in kind from desires forbidden by the tenth Commandment, the one kind are ***impure*** desires, the other kind ***unjust*** desires. Hence we shall treat the two Commandments separately.

Preamble Q. What desires are forbidden by the ninth Commandment?

What desires are forbidden by the tenth Commandment?

Give one or more reasons why desires against purity and desires against justice are expressly forbidden by a special Commandment.

382 Q. Under Question 313, we learned that the ninth Commandment is, "Thou shalt not covet thy neighbor's wife." So, ***What is the ninth Commandment? The ninth Commandment is, Thou shalt not covet thy neighbor's wife.*** Under Question 384, we shall see that this Commandment forbids all impure desires.

382 Q. What is the ninth Commandment?

383 Q. In the ninth Commandment God forbids impure desires because He wishes us to keep our hearts pure. Now our hearts are not pure unless we are pure both in thought and desire. Besides, if we wish to be pure in desires we must strive to be pure also in thought, because impure thoughts lead to impure desires. So, ***What are we commanded by the ninth Commandment? We are commanded by the ninth Commandment to keep ourselves pure in thought and desire.*** (383 Q.)

We should remember the words of Christ: "Blessed are the clean of heart for they shall see God." We should heed the admonition from the Book of Proverbs (IV., 23): "With all watchfulness, keep thy heart, because life issueth out from it." And we should pray with David (Psalms L., 12): "Create a clean heart in me O God, and renew a right spirit within me."

383 Q. Why is purity of thought as well as purity of desire commanded by the ninth Commandment?

What does Christ say about the clean of heart?

384 Q. King Herod Antipas sinned against the ninth Commandment when he coveted the wife of his brother, Herod Philip. Not only did Herod Antipas covet Herodias, the wife of his brother, but he yielded to his wicked desire and took her away from her husband. St. John the Baptist rebuked him for his sin; but Herod, instead of listening to St. John, cast the saint into prison and later had him beheaded.

King David sinned against the ninth Commandment when he coveted the wife of Urias, one of his officers. David yielded to his wicked desire and caused the death of Urias, in order that he might marry Bethsabee, wife of Urias. Herod and David sinned against the ninth Commandment because they desired another's wife. But there are other ways of sinning against the ninth Commandment. God gave this Commandment not only to forbid unchaste desires of another's wife or husband but also to teach that wilful unchaste thoughts and desires are sinful. Many of the Jews, blinded by sin, did not wish to believe that these internal acts were sinful. Hence God gave this ninth Commandment to warn against all internal sins of impurity. So, ***What is forbidden by the ninth Commandment? The ninth Commandment forbids unchaste thoughts, desires of another's wife or husband, and all other unlawful impure thoughts and desires.*** (384 Q.)

384 Q. Why does the ninth Commandment expressly forbid all impure desires and all impure thoughts?

385 Q. Is every evil thought a sin? If we give no occasion to evil thoughts, and if we do not consent to them, but

oppose them, they are not sinful. We shall have to fight against evil thoughts, all the days of our life. For the human heart is corrupted by the fall of Adam and is inclined to evil. Hence, at times, unbidden lustful thoughts and desires will arise as temptations. Such impure ***thoughts and desires are not sins, if they displease us, and we try to banish*** them, when we notice them, when we realize that they are unlawful thoughts and desires. Far from being sinful, such thoughts and desires are an occasion of merit for Heaven, if we fight them, reject them by thinking of something else, by invoking the names of Jesus and Mary or saying some other prayer against them, if they should persist.

No one need be alarmed at being subject to such unbidden thoughts and desires. They are no sign of wickedness, but merely an indication of our animal nature and human frailty. God will not allow us to be tempted beyond our strength. His grace, if we ask for it, will enable us to conquer the temptation, to turn it into an occasion of merit for Heaven, to strengthen us in our determination to serve without sin, with pure minds and bodies, in accordance with the words of God in Holy Writ: "My grace is sufficient for thee: for power is made perfect in infirmity" (2 Cor. XII., 9). Instead, then, of being discouraged because of unlawful thoughts and desires which come unbidden to our mind, we should say with the great St. Paul, who himself felt the sting of the flesh: "Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me" (II. Corinthians, 9).

On the other hand, we should be mindful that an impure thought or desire becomes sinful when one deliberately takes pleasure in it. If one gives full and deliberate consent, the sin is mortal. The sin is venial if there is consent to some degree but not full consent, or if there is not sufficient reflection. So, ***Are impure thoughts and desires always sins? Impure thoughts and desires are always sins, unless they displease us and we try to banish them.*** (385 Q.)

Christ Himself tells us that all sins have their source in the heart: "From the heart," He says, "come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a

man" (Matthew XV., 19, 20). Hence a special reason for driving from the heart all impure thoughts and desires is the knowledge that these are the source of so many other sins.

But we should avoid all impure thoughts and desires, also for the reason that they are sinful in themselves. It is not enough to be outwardly respectable; we must also be ***pure of heart.*** Listen to the terrible rebuke that Christ gave to the Scribes and Pharisees: Woe to you, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you are full of hypocrisy and iniquity" (Matthew XXIII., 27, 28). But listen also to the consoling words of Christ: Blessed are the clean of heart, for they shall see God" (Matthew V., 8).

385 Q. Are impure thoughts and desires which come unbidden to our minds always sins? When are they not sins?

What should we do when such thoughts come unbidden to the mind?

Why should we not worry when bothered by impure thoughts and desires?

What did St. Paul say about this?

When are immodest thoughts and desires mortal sins?

To what does Christ compare persons outwardly clean but given to sinful thoughts?

TEMPTATIONS OF ST. CATHERINE OF SIENNA.

St. Catherine of Sienna, that favorite spouse of our B. Lord, who bore in her body the stigmata or marks of the Sacred Wounds, was at one time of her life subject to the most violent temptations of Satan. That wicked spirit, envious of the angelic purity of her soul, was wont to fill her mind with filthy imaginations, and to assail her heart with the most impure temptations. Unceasingly did she call on God for help, but she seemed to receive no answer. Her mind was obscured with frightful darkness, and she seemed on the very brink of the precipice. Often, indeed, she was unable to distinguish between temptation and consent, but an invisible hand always preserved her from falling. Upon

one occasion after her temptations had ceased, our B. Lord came to visit her, filling her with heavenly consolations. "Ah, my Divine Spouse," she cried out, "where wast thou when I lay in such an abandoned and frightful condition?" "I was with thee," he replied. "What," said she, "in the midst of the filthy abominations with which my soul was filled?" "Yes," answered our Lord, "for these temptations were most displeasing and painful to thee. By fighting against them thou hast gained immense merit, and the victory was owing to my presence." Thus did St. Catherine learn that God is never nearer to us than when we appear the most abandoned, and that he is never wanting to those who call upon him with humility and confidence.—Butler's Saints' Lives.

LESSON THIRTY-FOURTH

FROM THE SEVENTH TO THE END OF THE TENTH COMMANDMENT

PART FOURTH

The Tenth Commandment

386 Q. Under Question 313, we learned that the tenth Commandment is, ***"Thou shalt not covet thy neighbor's goods."*** So, ***What is the tenth Commandment? The tenth Commandment is: Thou shalt not covet thy neighbor's goods.*** (386 Q.)

386 Q. What is the tenth Commandment?

387 Q. The tenth Commandment forbids us to covet that is, to desire unjustly, our neighbor's goods. It is a sin to covet our neighbor's goods because justice commands that we should be content with what we can justly claim, and charity obliges us to rejoice in the good of our neighbor. So, ***What are we commanded by the tenth Commandment? By the tenth Commandment we are commanded to be content with what we have, and to rejoice in our neighbor's welfare.*** (387 Q.)

This answer of the Catechism calls for further explanation. We shall consider the two parts of the answer. First, we are commanded to be ***content with what we have.*** Why should we be content with what we have? First, because, as God is our supreme end, we should set our hearts on God and not on earthly things. Secondly, because, as God is our supreme Master, we should be content with what He wishes us to have. Thirdly, because, as St. Paul says, "To those who loved God all things work together unto good" (Romans VIII., 28).

How can we obtain contentment in the things we have? By observing the command of Christ: "Seek ye first the kingdom of God and His justice" (Luke XII., 31). St. Augustine says: "Thou hast made us for Thyself, O Lord, and our hearts are not at rest until they rest in Thee."

Who are bound to be content with what they have? All persons are bound by this command—the rich and the poor and those who are neither rich nor poor. God does not ask, "What are you worth?" He asks rich and poor, "How do you regard earthly goods?" And everyone should be able to answer with St. Paul: "I have learned, in whatever state I am, to be content therewith" (Philippians IV., 11).

One poor man may be content with what he has, another may be discontented; one rich man may be content, another discontented.

One day Father John Tauler, a celebrated preacher and writer of the Middle Ages, met a beggar and wished him a "good day." "Thank you," replied the beggar, "but I have never had a bad day." "What do you mean?" asked Father Tauler. "Are you not old and forsaken, ill-clad and poor?" "Yes," answered the beggar, "but every day that I have lived, was sent me by the good God. God, being infinitely good, will not send me any evil.. Therefore I have always had only good days."

But all poor men are not, like the beggar, ***content with what they have;*** some are willing even to commit crime, in order to have riches.

Rich men, too, are often discontented with what they have. Then, there are other rich men who are content with whatever God may send them.

Job is a model for rich and poor. When very rich he was a faithful, contented servant of God. Then, in order to try him, God permitted every kind of evil to afflict him. His seven sons and three daughters were killed; his fields were devastated by fire; he lost all his sheep, camels, and oxen. Job, however, uttered no word of complaint. "The Lord gave me all these things," he said, "and the Lord hath taken away. As it hath pleased the Lord, so is it done. Blessed be the name of the Lord." Thus Job observed perfectly the command that we should be ***content with what we have.***

Does the command to be content mean that we may not desire to better our condition? Is it always sinful to seek after money, positions, honors? Certainly not! Money,

positions, honors, are in themselves indifferent things. We may seek them, provided we do not set our heart on them, and provided also we do not violate the rights of others. Nay, often duty to ourselves and to others demands that we make an effort to better our condition. But, if in spite of our efforts, we remain poor and in a lowly position, we should be content with God's holy Will. And by being content, we shall be truly happy. The beggar Lazarus, who lay at the gate of the rich man, Dives, was more contented and therefore happier than the rich man, Dives, who was clothed in purple and fine linen, and feasted every day.

Do pupils break the command that we should be ***content with what we have,*** when they strive to excel at school or in games, and compete for prizes? Such competition, when honestly conducted, is praiseworthy. Pupils may endeavor to outstrip another in studies or in athletics because the spirit of competition is a great help towards the development of mind and body; and God has given us intellectual and physical powers that they may be developed and rendered useful. Of course, dishonesty and petty jealousy should be avoided in all contests, among the young and among the old.

We shall now consider the second part of the answer to Question 387. By the tenth Commandment we are commanded to ***rejoice in our neighbor's welfare.*** This is commanded by charity, which inclines us to rejoice in the good of our neighbor.

In the story of Saul and David, we see how the command to rejoice in our neighbor's welfare was broken by Saul, and kept by David.

There was war between the Philistines and the Israelites. The Philistines were encamped on one hill, the Israelites on another—a narrow valley lying between them. A giant, named Goliath, advanced from the camp of the Philistines and defied the armies of Israel, daring them to send a man to fight him. For forty days he repeated his challenge. It happened that one day a young shepherd, David, came to the camp to visit his brothers. When he saw Goliath and heard his taunts, he came to Saul, the king, and said, "I will fight this Philistine."

Taking his sling and five smooth stones from the brook, young David went forth to meet the giant. When the two fighters drew near, David, casting one of the stones from his sling, struck Goliath in the forehead with such force that the Philistine fell to the ground. Then David, drawing the sword of Goliath, cut off the giant's head. When the Philistines saw that their champion was slain, they fled; and many were killed by the Israelites.

Some time after this great victory, the women of Israel came forth from the different cities playing and singing, "Saul hath killed his thousands, but David his tens of thousands." How did Saul take this praise of David? Did he rejoice in David's good? On the contrary, he became envious and sought to kill David. Thus, Saul sinned against the command that ***we should rejoice in our neighbor's welfare.***

How did David treat Saul? Although his life was in constant danger from Saul, David wished him no harm but rejoiced in his welfare. On one occasion Saul entered a cave where David and his men lay concealed. David's men wished to kill Saul, but David would not permit it, contenting himself with cutting off the hem of Saul's robe. On another occasion David and his nephew Abisai found Saul asleep in his tent. Abisai would have run Saul through with his spear, but David forbade him. Thus, in spite of Saul's attempts against his life, David wished Saul well and ***rejoiced in his welfare.*** St. Chrysostom says that David won a greater victory in the cave, and in the tent, than on the battlefield when he cut off the head of Goliath. When he spared the life of Saul, he overcame a greater enemy than the giant Goliath, for he subdued ill will against one who sought his life.

As David rejoiced in Saul's welfare, so we should rejoice in the welfare of our neighbor.

387 Q. What does God command in the tenth Commandment?

Give one or more reasons why we should be content with what we have.

How can we obtain contentment in what we have?

Who are bound to be content with what they have?

Who was a model for rich and poor?

Does the command to be content with what we have mean that we may not desire to better our condition?

Under what condition may we seek money, positions, honors?

May students endeavor to outstrip others in studies or in athletics?

Name two vices to be avoided in all contests.

What virtue inclines us to rejoice in our neighbor's good?

In the story of Saul and David, who kept the command to rejoice in one's neighbor's welfare; who broke it?

388 Q. As we learned, the tenth Commandment is, "Thou shalt not covet thy neighbor's ***goods.***" Here to ***covet*** means to desire unlawfully; and our neighbor's ***goods*** are his wealth, or power, or rank, or glory, or anything that is his. So, ***What is forbidden by the tenth Commandment? The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.*** (380 Q.)

Expressly forbidden are all desires to take what belongs to others unless in a lawful way. A lawful manner, for instance, would be by buying at a just price with the free consent of the owner. King Achab sinned against what is expressly forbidden by the tenth Commandment when, after Naboth refused to sell, Achab determined to secure the vineyard against the will of the owner by perjury and murder. If Achab's unlawful desire had not led to perjury, murder and unjust possession of the vineyard, he would still have sinned, for he had desired to take wrongfully what belonged to another.

This Commandment forbids all desires to prosper by unlawful means. Hence, they break this Commandment who are desirous to take advantage of the ignorance or necessity of a seller in order to obtain his goods at an unfair price; those also who desire to borrow more than they can pay;

those also who wish others to be in want so that they can buy from them to their own advantage.

This Commandment forbids the excessive desire of earthly goods, even of those goods that we lawfully possess. Thus the miser sins against this Commandment in being too eager to hoard and too loath to spend his money. "If riches abound, set not your heart upon them" (Psalm LXI., 11).

The tenth Commandment also forbids envious thoughts. "Envy not the man who prospereth in his way," says the Psalmist (XXXVI., 7). Envy is sadness on account of another's good inasmuch as the other's good seems to lessen one's own good. Thus Saul grieved over David's good fortune. But a person also sins by envy if he rejoices in another's misfortune inasmuch as he thinks that the other's misfortune is a good thing for himself. St. Paul says in his Epistle to the Romans (XXII., 15, 16): "Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another;" and in his First Epistle to the Corinthians (XIII., 4): "Charity envieth not."

Think of the many kinds of sins that may spring from desires forbidden by the tenth Commandment. St. Paul in his First Epistle to Timothy (VI., 9, 10) says: "They that desire to become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which draw men into destruction and perdition. For the desire of money is the root of all evil."

The unjust coveting of another's goods may lead to envy, hatred, detraction, calumny, cheating, usury, perjury, even murder. The terrible sin of Judas in betraying Christ sprang from covetous thoughts, from greed of money. No wonder that St. Paul says, "the desire of money is the root of all evil!"

As stated in the preceding chapter, one of the reasons why there are special Commandments against impure and covetous desires is because these two kinds of sinful desires cause most of the evil of the world. Hence we should hold strict watch over the heart to keep from it all such sinful desires. And not only these impure and covetous desires but all sinful desires should be driven from the sanctuary of the heart. We should carefully heed the inspired admoni-

tion of Solomon: "With all watchfulness keep thy heart, because life issueth out from it" (Proverbs IV., 23).

388 Q. What is the meaning of "covet" in, "Thou shalt not covet thy neighbor's goods?

What is the meaning of "neighbor's goods" in, "Thou shalt not covet thy neighbor's goods"?

Name a person who desired his neighbor's goods unlawfully.

Indicate one or more ways in which a person desires to prosper by unlawful means.

How does the miser sin?

Name one person who sinned by envy, by grieving over another's good fortune.

May envy be committed by rejoicing at another's misfortune?

How so?

What moved Judas to betray Christ?

NABOTH'S VINEYARD.

"Naboth," says the sacred writer, "had a vineyard near the palace of Achab, King of Samaria. And Achab spoke to Naboth, saying, Give me thy vineyard that I may make me a garden of herbs, because it is nigh and joining to my house, and I will give thee for it a better vineyard; or, if thou think it more convenient for thee, I will give thee the worth of it in money. Naboth answered him, The Lord be merciful to me and not let me give thee the inheritance of my fathers.

"And Achab came into his house angry and fretting because of the word which Naboth had spoken. And casting himself upon his bed, he turned his face to the wall and would eat no bread. And Jezabel his wife said to him, What is the matter that thy soul is so grieved and why eatest thou no bread? And he answered her, I spoke to Naboth and said to him, 'Give me thy vineyard and take money for it, or if it please thee, I will give thee a better vineyard.' And he said, 'I will not give thee my vineyard.'

Then Jezabel said to him, Thou art of great authority indeed, and governest well the kingdom of Israel. Arise, eat bread and be of good cheer, I will give thee the vineyard of Naboth. So, she wrote letters in Achab's name, and sealed them with his ring, and sent them to the ancients and the chief men that were in the city and that dwelt with Naboth. And this was the tenor of the letters, Proclaim a fast and make Naboth sit among the chief of the people. And suborn two men, sons of Belial, against him, and let them bear false witness that he hath blasphemed God and the king; and then carry him out and stone him, and so let him die.

"And the men of his city did as Jezabel had commanded them. They proclaimed a fast and made Naboth sit among the chief of the people. And bringing two men, sons of the devil, they made them sit against him, and they like men of the devil bore witness against him before the people, saying Naboth hath blasphemed God and the king. Wherefore they brought him forth without the city and stoned him to death. And they sent to Jezabel saying, Naboth is stoned and is dead.

"And it came to pass when Jezabel heard that Naboth was stoned and dead, that she said to Achab, Arise and take possession of the vineyard of Naboth, for Naboth is not alive but dead. And when Achab heard this, he arose and went down to the vineyard of Naboth to take possession of it.

"And the word of the Lord came to Elias the Thesbite, saying, Arise and go down to meet Achab; behold he is going down to the vineyard of Naboth to take possession of it. And thou shalt speak to him, saying, 'Thus saith the Lord, Thou hast slain, moreover also thou hast taken possession. In this place wherein the dogs have licked the blood of Naboth, they shall lick thy blood also. And the dogs shall eat Jezabel in the field of Jezrahel'" (3 Kings XXI).

Some time after, Achab was wounded by an arrow as he stood in his chariot fighting against the Syrians and his blood ran out of the wound into the chariot. He died in the evening, and when his chariot was washed in the pool of Samaria, the dogs licked up his blood (III Kings XXII., 38). A few years later his wife Jezabel was thrown from the

window of her palace in the city of Jezrahel and her body was devoured by the street dogs (IV Kings IX., 30-37).

THE TWO BROTHERS.

Two noblemen were one day passing together through a forest. They were brothers, and each of them possessed great riches. As they were passing through the solitary place, the demon of covetousness inspired them both with the same wicked thought, that of killing his brother, in order to obtain his share of wealth. But, as they were Christians, and feared to offend God, they both resisted the temptation. When they reached the nearest village, the one said to the other: "I am going to look for a priest, for I want to go to confession." The other one answered: "I also have the same desire in my mind." So they both went to the Church and made their confession. After both had finished, and they were about to continue their journey, one of them said to the other: "My dear brother, I must tell you of a terrible temptation that came into my mind as we were passing through the forest. Satan tempted me to take away your life, that I might obtain possession of your wealth." The other brother started back in surprise. "My dearest brother," he said, "the same thought also came into my mind, and I was tempted to kill you, that I might become possessed of your property; but I, like yourself, banished the temptation." This revelation filled them both with such a horror for wealth, which so nearly was the cause of crime, that, on the spot, they both resolved to renounce for ever the riches of this world, so dangerous in time and for eternity, and went to live together in a hut which they built for themselves in the forest. Thus was begun the famous monastery in the forest of Molesme, in the middle of the eleventh century.

—Lives of the Saints.

LESSON THIRTY-FIFTH

ON THE FIRST AND SECOND COMMANDMENTS OF THE CHURCH

PART FIRST

On the Obligation of Hearing Mass on Sundays and Holydays of Obligation

We have seen (123 Q. and 310 Q.) that the Church received from Christ the right to make laws for the spiritual welfare of the faithful. To prove that Christ gave His Church the power to make laws which bind her children, we quoted a few texts from the New Testament. Christ said to His Apostles: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me. And he that despiseth Me, despiseth Him that sent Me" (Luke, X., 16). And again He said to the Apostles: Whatsoever you shall bind upon earth, shall be bound also in Heaven" (Matt., XVIII., 18).

The Church, as founded by Christ, is a perfect society, and, therefore, contains within herself all that is necessary and useful for the carrying out of her mission to lead men to salvation. Now, the Church could not carry out her Divine mission if she had not power to make laws binding upon her members.

God, from whom all power is derived, "has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right. * * * One of the two has for its proximate and chief object the well-being of this mortal life; the other the everlasting joys of Heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to

the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Caesar's is to be rendered to Caesar, and whatever belongs to God is to be rendered to God."* As the State uses its civil authority to make laws for the material good, so the Church uses its spiritual authority to make laws for the spiritual welfare of her members.

The Church has always exercised the legislative power given her by her Divine Founder. She has given precepts or commandments to her children from the days of the Apostles down to the present time.

Thus, at the Council of Jerusalem held about the year 51, precepts were imposed by the Church upon the early Christians. Many Christian Jews had taught that the converted Gentiles were obliged to observe the ceremonial of the Law of Moses and submit to the Jewish rite of circumcision in order to be saved. There was much disputing on this subject and finally the question was referred to the Apostles at Jerusalem. The Apostles, Peter, John, James, Paul, and Barnabas, and priests, under Peter, assembled to consider the matter.

It was decided that the Jewish rite of circumcision should not be imposed on the converted Gentiles but certain prohibitions were imposed upon them. The Council wrote to the Gentile Christians of Syria and Cilicia the following declaration: "It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication, from which things keeping yourselves you shall do well" (Acts, XV., 28, 29).

From this declaration, we learn that precepts or Commandments of the Church, were imposed upon the faithful already in the days of the Apostles. From this same decree, we also learn that things in themselves indifferent were sometimes prohibited. The eating of the flesh of strangled animals or of the blood of animals is certainly not sinful

*Pope Leo XIII.

in itself but it was held in abhorrence by all the Jews, as it had been severely prohibited in the old Law of Moses both to the Israelites and to the Gentiles living among them. Hence, for the sake of charity and union between the Jewish Christians and the Gentile Christians, the Church imposed for a time prohibitions against the eating of the flesh of strangled animals and the eating of the blood of animals.

The fact that later these prohibitions were withdrawn shows that the Church can recall Commandments which she herself has made, the breaking of which would not be sinful except on account of disobedience to the existing law of the Church. But, of course, the Church cannot change the Commandments of God or the teachings of Jesus Christ.

In the decree of the Council of Jerusalem, notice also the words: "It hath seemed good ***to the Holy Ghost*** and to us." The mention of the Holy Ghost shows that the Church gives commands by the guidance and authority of God. Hence we are bound to obey the Commandments of the Church.

Preamble Q. Quote one saying of Christ to prove that the Church has the right to make laws for the spiritual welfare of the faithful.

What kind of society is the Church?

What follows from that fact?

What power does the Church need to carry out her Divine mission?

To which two powers has God given charge of the human race?

Which power is set over Divine things?

Which power is set over human things?

Which power is supreme?

What is the proximate and chief object of civil society?

Which the object of the ecclesiastical society?

What is subject to the power and judgment of the Church?

What is subject to civil authority?

Quote words of Christ about the distinction of the two powers.

When has the Church exercised her legislative power?

Name one council at which precepts were imposed by the Church upon the early Christians.

What Jewish rite was not to be imposed on the converted Gentiles?

Name one thing in itself indifferent, not sinful, which was forbidden by the Church?

Why was it forbidden?

What shows that the Church can recall Commandments concerning things which are not sinful in themselves?

What shows that the Church gives command by the guidance and authority of God?

389 Q. Since the days of the Apostles, the Church has ever had her precepts or Commandments. In the nineteen hundred years of her existence, the Church has imposed many laws upon the faithful. In the course of the centuries, many of these ecclesiastical laws had been abrogated, some had fallen into disuse, while others had become difficult to enforce or had lost much of their usefulness. Moreover, the laws of the Church had never been brought together in one collection. In March, 1904, Pope Pius the Tenth decided to codify the ecclesiastical laws, abolishing obsolete decrees, adapting others to the needs of the age, and enacting new laws. The work was carried out during the life of Pope Pius the Tenth and, after his death, the completed Code was approved by Pope Benedict XV., who decreed that this Code of Canon Law should go into effect Pentecost, May 19, 1918. The Code contains 2,414 canons.

It is not necessary, nor possible, for every Catholic to know all these canons, or laws, of the Church. Some apply to particular classes, to cardinals, bishops, priests, religious. Others deal with the administration of the Sacraments and Sacramentals, and still others treat of things which have no direct bearing on the lives of the great majority of

Catholics. However, a Catholic should be familiar with the matter treated in many of these canons and especially with the legislation touching the chief Commandments of the Church. The Catechism calls them the ***chief*** Commandments of the Church because of their importance and their application to the faithful in general. Hence, all should know the chief Commandments of the Church. ***Which are the chief Commandments of the Church? The chief Commandments of the Church are six:***

1. To hear Mass on Sundays and holy days of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive the Holy Eucharist during the Easter time.

5. To contribute to the support of our pastors.

6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times. (389 Q.)

389 Q. Who decided to prepare a new Code of Canon Law? When?

When was the new Code of Canon Law prepared?

By whom was the Code of Canon Law completed?

When did the new Code of Canon Law go into effect?

How many canons does the Code of Canon Law contain?

Why is it not necessary for every Catholic to know all the canons of the Canon Law?

With what Commandments of the Church should every Catholic be familiar?

Do you know the chief Commandments of the Church by heart?

390-392 Q. The first Commandment of the Church is: ***"To hear Mass on Sundays and holydays of obligation."***

Here we shall explain a few things concerning the first Commandment of the Church not already treated under Questions 354-360. On account of the close connection between the third Commandment of God and the first Commandment of the Church, many things relating to the first Commandment of the Church were explained under the third Commandment of God.

We saw (357 Q.) that the Church commands us to keep holy the Sunday instead of the Sabbath, because on Sunday Christ rose from the dead, and on Sunday He sent the Holy Ghost upon the Apostles. The internal and external worship of God is enjoined by the law of nature itself. But neither the time nor the manner of Divine worship is determined by the law of nature. Under the Mosaic dispensation, God Himself determined both the time and the manner of Divine worship. Under the New Dispensation, Christ left this power to His Church.

The Apostles changed the Lord's Day from the seventh day of the week to the Sunday, which is the first day of the week. Besides the Sabbath, the seventh day of the week, the Jews kept other festivals which were of Divine institution and on which servile works were forbidden. Among these was the Day of the First Fruits (Num. CCVIII), and the Day of Atonement (Num. XXIV), and the Passover or Feast of Unleavened Bread (Levit. XXIII). So, also, under the New Law, we have our holydays of obligation, instituted by the Church, with the same obligations as the Sunday.

These holydays have varied in number at different periods in the history of the Church.

According to the New Code of Canon Law the only holydays of obligation, besides the Sundays, for the universal Church, are the following: the feasts of Christmas, the Circumcision, the Epiphany, the Ascension, Corpus Christi, the Immaculate Conception, the Assumption, St. Joseph, Sts. Peter and Paul, and All Saints. These holydays commemorate great mysteries of our faith and do honor to great Saints of the Church. Hence, ***Why are holydays instituted by the Church? Holydays were instituted by the***

Church to recall to our minds the great mysteries of religion and the virtues and rewards of the Saints. (391 Q.)

In the United States, however, these holydays of obligation have been reduced to six days: the feasts of Christmas, Circumcision, Ascension, Immaculate Conception, Assumption, and All Saints. Hence, in the United States, we are not obliged, under pain of sin, to hear Mass on Epiphany, Corpus Christi, the Feast of St. Joseph, the Feast of Sts. Peter and Paul.

The Canon Law makes no distinction between our obligation on Sundays and on holydays of obligation. Hence, ***How should we keep the holydays of obligation? We should keep the holydays of obligation as we should keep the Sunday.*** (392 Q.)

The obligation to assist at Mass on all Sundays and holydays of obligation, binds under pain of mortal sin, as it is a transgression of the law in a grave matter.

Pope Innocent XI condemned a proposition which asserted that the precept to keep the holydays does not oblige under motal sin, provided there is no scandal or contempt. To miss Mass through one's own fault on those days is to sin grievously. To excuse one from assisting at Mass on a Sunday or a holyday of obligation requires a grave reason, such as feeble health, great distance from church, etc.

Parents and others in authority are bound to provide that those under their charge shall hear Mass on Sundays and holydays of obligation. St. Paul says: "If any man have not care of those of his house, he hath denied the faith" (1 Tim. V., 8). All those in authority, parents, superiors, officials, are bound to safeguard, according to their office, the interests, both temporal and spiritual, of those committed to their care. Hence, ***Is it a mortal sin not to hear Mass on a Sunday or a holyday of obligation? It is a mortal sin not to hear Mass on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass, without a sufficient reason.*** (390 Q.)

We see the wisdom of the Church in prescribing the manner of fulfilling the command of God, "Remember thou keep holy the Sabbath day." If left to ourselves, the greater part of us, probably, might altogether neglect the Command. The Commandment of the Church, "To hear Mass on Sundays and holydays of obligation," has had wonderful effect in causing the faithful to keep the Sunday holy and to fulfil their duty to worship God.

Holydays of obligation should be kept in the same manner as Sunday, not only by hearing Mass, but also by resting from all servile works. Without sufficient reason, it would be a mortal sin, the same as on a Sunday, to engage in servile works on holydays of obligation for a considerable length of time.

The fact that Catholics are a minority in most communities in this country, makes it frequently necessary to do servile work on holydays of obligation, when these days fall on week days. Were Catholics to refuse to work on such days, they might lose their employment or sustain serious financial losses. Consequently, while servile works are forbidden on holydays of obligation as well as on Sundays, Catholics in this country, are excused from this law more frequently on holydays of obligation than on Sundays.

However, though one may do necessary servile work on holydays of obligation, one is not thereby excused from the obligation of hearing Mass on those days, if he can so arrange. On holydays of obligation, in most parishes, early morning Masses enable those who must work during the day to comply with the obligation of hearing Mass.

390-392 Q. Which is the first Commandment?

Why does the Church command us to keep holy the Sunday instead of the Sabbath?

What is enjoined by the law of nature concerning the worship of God?

What is not determined by the law of nature concerning the Divine worship?

Who determined the time and manner of the Divine worship under the Mosaic dispensation?

Who determines the time and manner of Divine worship under the New Dispensation, or Covenant?

Name one or more festivals kept by the Jews besides the Sabbath day.

Were there always the same number of holydays in the Church?

How many holydays of obligation are there for the universal Church?

How many holydays of obligation are there in the United States?

Does the Canon Law make a distinction between our obligation on Sundays and holydays of obligation?

To what extent does the obligation to assist at Mass on Sundays and holydays of obligation bind? Why?

What reason is required to excuse one from assisting at Mass on a Sunday or a holyday of obligation?

Quote text of St. Paul to prove that parents and others in authority are bound to provide that those under their charge shall hear Mass on Sundays and holydays of obligation.

What sin is committed by engaging in servile work on holydays of obligation without sufficient reason?

Why are Catholics in this country frequently excused from abstaining from servile work on holydays of obligation, when these fall on weekdays?

Does the necessity of doing servile work on holydays of obligation falling on weekdays excuse one from the obligation of hearing Mass?

BLESSED THOMAS MORE AND THE MASS.

It is related in the life of Blessed Thomas More, that he never omitted to hear Mass, no matter how many or how great his occupations were. One day while he was hearing Mass, a messenger from the king came to say that His Majesty required his immediate presence, as he wished to consult him on a matter of the greatest importance. The

holy man sent back this answer to the king: "Tell His Majesty to have a little patience, as I am at this moment engaged with a Sovereign who is higher than he, for I am hearing Mass. As soon as my audience with the King of Heaven is ended, I will at once obey the desire of my earthly king."

LESSON THIRTY-FIFTH

ON THE FIRST AND SECOND COMMANDMENTS OF THE CHURCH

PART SECOND

On the Obligation of Fasting and Abstaining

Preamble

Fasting and abstinence are as old as the human race.

In the Garden of Paradise man was forbidden to eat of the fruit of the tree which was in the midst of Paradise.

Under the Mosaic Law, the Israelites were forbidden by God to eat of the meat of certain animals. This was done partly to try their obedience, partly to make them practice mortification, partly because the meat of some of these animals was unwholesome.

On the day of Propitiation the Jews were not allowed to taste food for twenty-four hours.

The practice of fasting was sanctioned by Jesus Christ, both by word and example. Our Blessed Lord fasted forty days and forty nights, before entering upon His public ministry. He said to His Apostles: "When ye fast, be not as the hypocrites, sad."

That the Apostles and first Christian fasted, we know from the Acts of the Apostles. When Saul and Barnabas were sent forth on their missionary journey, the Apostles, "prophets" and "doctors" with them, were "ministering to the Lord and fasting" (Acts XIII., 2, 3). Another passage of the Acts referring to the ordination of priests says: "And when they had ordained them priests in every church, and had prayed with fasting, they commended them to the Lord in Whom they believed" (Acts XIV., 22).

Before the time of Christ, the Jews, the Chosen People of God, observed the practice of fasting. Thus, Moses imposed on the Israelites a strict fast on the day of Atonement. Moses himself fasted for forty days, as did the prophet Elias at a later date.

The practice of fasting, though differing in details at various times and in various places, was recognized from Apostolic times as an important Christian duty. It is mentioned as a long established practice by Tertullian and other writers of his time (the second century). In the course of time, the duty of fasting was enforced by a Church law imposed by divinely derived authority.

Preamble Q. How did Jesus Christ sanction the practice of fasting?

From whom do we know that the Apostles fasted?

On what day did Moses impose a fast for the Jews?

How was the duty of fasting enforced in the course of time, during the New Testament?

How old are fasting and abstinence?

What did the first law of abstinence forbid?

Give one or more reasons, why the Israelites under the Mosaic Law were forbidden to eat the meat of certain animals.

393, 394 Q. The second Commandment of the Church is: "To fast and abstain on the days appointed." There is an important difference between days of fasting and days of abstinence. Hence the Catechism says:

What do you mean by fast-days? By fast-days I mean days on which we are allowed but one full meal. (393 Q.)

What do you mean by days of abstinence? By days of abstinence I mean days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals. (394 Q.)

These definitions show that the obligation to fast is distinct from the obligation of abstinence. Hence, the Code of Canon Law distinguishes between ***days*** of ***abstinence only, days of fast and abstinence together,*** and ***days*** of ***fast only.***

Days of ***abstinence only*** are all Fridays, except when a Friday is a holyday of obligation. (Can. 1252.)

Days of ***fast and abstinence together,*** according to the common law, are: Ash Wednesday, Fridays and Saturdays

in Lent, Ember days, and the Vigils of Pentecost, the Assumption, All Saints, and Christmas. (1252, §2)

Days of ***fast only*** are all the other days of Lent. (1253, §3)

On Sundays and holydays of obligation, except a holyday in Lent, there is neither fast nor abstinence.

At the request of the bishops of the United States, the Holy See transferred the abstinence on Saturdays in Lent to the Wednesdays, Ember Saturday excepted. Hence in the United States, all the Wednesdays of Lent are days of ***fasting and abstinence together;*** but the Saturdays are days of ***fast only,*** except Ember Saturday and the morning of Holy Saturday. Flesh-meat may not be eaten on Holy Saturday before noon.

Another exception in the United States is the workingmen's indult. According to this indult (first granted March 15, 1895), the bishops of the United States can dispense working people and their families from abstinence on all days except on Fridays, Ash Wednesday, Wednesday of Holy Week, Holy Saturday morning and the Vigil of Christmas. In the diocese of Helena, this dispensation is granted to laboring men and their families.

Catholic men in the United States army and navy, while they are in actual service, and their families eating with them, are dispensed from the abstinence throughout the year, except on Ash Wednesday, Good Friday, Holy Saturday morning, and the Vigils of the Assumption and Christmas.

The law of abstinence forbids the use of fleshmeat and meat soup, but not eggs, milk, butter and cheese, nor seasonings used in the preparation of food, even those made from the fat of animals. (Can. 1250.)

The law of fast prescribes the taking of only one full meal during the day, but it does not forbid a small amount of food in the morning and in the evening, in accordance with the local customs regarding the quantity and the quality of the food taken. It does not forbid the eating of meat and fish at the same meal. It is not forbidden to take the

principal meal in the evening, and the collation at noon. (Can. 1251.)

All who are exempt from fasting may eat meat more than once a day on the day on which meat is allowed. Those who are not exempt from fasting, may eat meat only once a day on the days on which meat is allowed.

Who are subject to these laws of fast and abstinence? To the law of abstinence, all who have finished their seventh year. To the law of fast, all who have finished their twenty-first year, and have not yet entered upon their sixtieth year. So, after one's fifty-ninth birthday, one is excused from fasting. (Can. 1254.)

Exempt from the fast are delicate persons, those engaged in hard labor and all who by fasting could not properly discharge their duties.

The sick and convalescent are dispensed from both fast and abstinence.

When doubt exists about one's exemption from the fast or abstinence, counsel should be asked from confessors or pastors, who are the authoritative interpreters of the law, and who are even empowered in special cases, for good and sufficient reasons indicated in theology, to commute the obligation of fast and abstinence to other penitential works.

393-394 Q. What is fasting?

What are days of abstinence?

Which days are days of abstinence only?

Which are the days of fast and abstinence together?

Which are the days of fast only?

Is there fast or abstinence on Sundays or holydays of obligation?

To what day was the abstinence on Saturdays in Lent transferred at the request of the bishops of the United States?

What dispensation from the law of abstinence was granted to laboring men and their families at the request of the bishops of the United States?

Of what does the law of abstinence forbid the use?

Of what does it not?

How many full meals a day may one take when fasting?

Who is subject to the law of fast?

Who is subject to the law of abstinence?

Who is exempt from the fast?

Who is dispensed from both fast and abstinence?

In case of doubt about fast or abstinence, whose counsel should be asked?

395 Q. Why does the Church command us to fast and abstain? Listen to Saint Paul: "I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway" (1 Cor., IX., 27). And again, "I see a law in my members fighting against the law of my mind and making me captive in the law of sin. * * * If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live" (Romans, VII., 23; VIII., 13).

In the Lenten Preface of the Mass, the Church sums up the spiritaul benefits of fasting (and abstinence) in these words: "It is truly meet and just * * * that we should * * * give thanks unto Thee, O Holy Lord, * * * Who by fasting of the body dost curb our vices, doth lift up our minds, dost give us strength and reward."

By fasting, we repress the evil appetites of the body, and so curb our vices; by subjecting our lower nature, we make it easier for the soul to meditate on divine things; finally, we merit reward which consists not only in the satisfaction of sins by remission of temporal punishment, but also in an increase of sanctifying grace in this life and an increase of glory in Heaven.

So, ***Why does the Church command us to fast and abstain? The Church commands us to fast and abstain, in order that we may mortify our passions and satisfy for our sins.*** (395 Q.)

395 Q. Mention two or more spiritual benefits derived from fasting.

396 Q. From Apostolic times, Friday has been a day of abstinence. Sunday is kept in honor of the Resurrection of Christ, so Friday from the earliest Christian times has been observed in commemoration of the passion and death of Christ. It was but natural that the commemoration of Christ's sufferings should be accompanied by some voluntary mortification on the part of the faithful. Hence, the Friday abstinence.

A book known as the "Teaching of the Apostles" written before the year 100, makes explicit mention of this practice. So, ***Why does the Church command us to abstain from fleshmeat on Fridays? The Church commands us to abstain from fleshmeat on Fridays, in honor of the day on which our Savior died.*** (396 Q.)

396 Q. From what time has Friday been a day of abstinence?

Why has Friday been kept as a day of abstinence?

ABSTINENCE BENEFICIAL.

Whilst our law of abstinence was enacted mainly for our spiritual good, like the Mosaic Law of abstinence, it is very beneficial to man from a physical point of view.

The highest scientific authorities hold that temporary abstinence from solid food, particularly fleshmeat, benefits people in general, and particularly those suffering from acute inflammatory and infectious diseases, and persons who lead sedentary lives. In other words, our law of abstinence counteracts in a wonderful manner our tendency to overeat and underexercise.

ABSTAINING FROM MEAT ON FRIDAY

One Friday a traveler went to a hotel to dine. There were several already at table, and when the waiter brought a dish of meat to the newcomer, the latter declined it and asked for fish. The waiter seemed surprised and the others at the table began asking for more meat in a coarse and rough manner. Our traveler said nothing, but seemed to

enjoy his fish dinner. At length, he joined in the general conversation, and by his tact and grace won the admiration of those around him. In time, the talk fell on the laws of the Church and on the law of abstinence on Fridays. When asked why he was so particular in keeping the abstinence on Friday, the stranger replied: "I always abstain from meat when it is forbidden. I am an officer in the army, and as I, General Drouot, have received from the Emperor the right to command my soldiers, so the Church has received from God the right to impose laws upon her members. There is no society possible without law and authority."

LESSON THIRTY-SIXTH

ON THE THIRD, FOURTH, FIFTH, AND SIXTH COMMANDMENTS OF THE CHURCH

PART FIRST

The Third and Fourth Commandments

397 Q. The third Commandment of the Church is, ***"To confess our sins at least once a year."***

Our Lord Jesus Christ instituted the Sacrament of Penance, the evening of the day of His Resurrection. The Council of Trent declares: "The Lord then principally instituted the Sacrament of Penance, when, being raised from the dead, He breathed upon His disciples, saying: 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.' By which action so signal, and words so clear, the consent of all the Fathers has ever understood, that the power of forgiving and retaining sins was communicated to the Apostles and to their lawful successors, for the reconciling of the faithful who have fallen after Baptism." (Sess., XIV., Ch. I.)

The Council of Trent also teaches that, "This Sacrament of Penance is for those who have fallen after Baptism necessary unto salvation, as Baptism itself is for those who have not as yet been regenerated." (Sess., XIV., Ch. 11.)

Hence, the Sacrament of Penance is a necessary means for salvation for all who have committed grave sin after Baptism. There is, consequently, for such persons a divine law which obligates them to go to Confession.

But the divine law does not determine any precise time for making the Confession. The third Commandment of the Church fixes a period obliging us ***to confess our sins at least once a year.***

What is meant by the command of confessing at least once a year?

First of all, this command affects only those who have fallen into mortal sin. The third Commandment of the Church was enacted merely to determine the obligation of the Divine Law to confess one's sins. Now, by the divine law, mortal sins only have to be confessed. Canon 902 says that "venial sins committed after Baptism are ***sufficient*** but not ***necessary*** matter for the Sacrament of Penance."

Secondly, those who are in mortal sin are obliged, under pain of mortal sin, to observe the third Commandment of the Church, to confess at least once a year, because it concerns a matter of great importance.

Hence, ***What is meant by the command of confessing at least once a year? By the command of confessing at least once a year is meant that we are obliged, under the pain of mortal sin, to go to Confession within the year.*** (397 Q.)

397 Q. When did our Lord institute the Sacrament of Penance?

What does the Council of Trent teach concerning the necessity of the Sacrament of Penance?

Does the Divine law determine any precise time for going to Confession?

What Commandment of the Church fixes a period obliging us to confess our sins at least once a year?

Who must go to Confession at least once a year?

What kind of a sin is committed by those who are in mortal sin but who refuse to observe the third Commandment of the Church?

398 Q. But, should we confess only once a year? Those who are in mortal sin should not delay long before confessing their sins in the Sacrament of Penance. The inspired writer says: "Delay not to be converted to the Lord, and defer it not from day to day, for He will destroy thee" (Eccli. V., 8, 9).

It is true that an act of perfect contrition will restore the sinful soul to the friendship of God; hence, one in mortal sin should immediately make an act of perfect contrition. But besides striving at once to make an act of perfect con-

trition, the sinner should not delay long the reception of the Sacrament of Penance which is the Sacrament instituted by Christ for the reconciliation of the sinner. If, as the inspired writer says, "man knoweth not, whether he be worthy of love or hatred," surely the man who has offended God by mortal sin, should not neglect for a long time the ordinary means that God offers him for the forgiveness of his sins. Christ Himself admonishes us to keep ourselves prepared always: "Be you then also ready: for at what hour you think not, the Son of man will come" (Luke XII., 40). Hence, although the third Commandment of the Church requires confession of one's mortal sins only once a year, the sinner who has had the misfortune to fall into mortal sin, should not long delay his Confession.

But there is another reason why we should confess more than once a year. Penance, like the other Sacraments, imparts sacramental grace, a special grace which God gives, to attain the end for which He instituted each sacrament. The Sacrament of Penance, if worthily received, not only infuses sanctifying grace into the soul by which all mortal sins are blotted out; but it also gives the sinner a title, or right, to receive actual graces in time of temptation, so as to enable him to resist temptation and thus avoid sin. Thus, confession is not only a ***remedy*** for sins already committed, but it is also a ***preservative*** against committing sins in the future. Hence, the sinner who is bound by sinful habits and has not of himself the strength to break his shackles, receives in Confession, especially in frequent Confession, a most powerful help to overcome these evil habits.

Those who repeatedly fall into mortal sin, but who do not go to Confession oftener than once a year, are neglecting the great means offered them by Christ for their salvation.

Because Confession is a wonderful preservative against committing sins, persons should not wait to go to Confession until they are in the state of mortal sin. As a wise man does not delay sending for a physician until he is dangerously ill, so the Christian should not stay from Confession until his soul is sick unto death.

The Confession of his sins to a priest, in the Sacrament of Penance, affords the penitent a towfold source of

strength in the struggle against sin. First, there is the internal strength which comes from the humble confession of one's guilt—the strength that comes from the great virtue of humility. Then, there is the external strength which the penitent derives from the sympathy and counsel of the confessor the Christlike sympathy which cheers the penitent and the wise counsel which directs him in his journey toward eternity.

The Church encourages frequent Confession for both clergy and laity. Members of religious communities go to Confession every week, in accordance with the wish of the Church. Holy men and women, especially the Saints of God, make frequent use of the Sacrament of Penance, because they realize the infirmities of human nature and the necessity of supernatural help to lead virtuous lives.

So, ***Should we confess only once a year? We should confess frequently, if we wish to lead a good life.*** (398 Q.)

398 Q. Why should they who are in mortal sin not delay long before confessing their sins?

What should be done immediately by a person who has had the misfortune to fall into mortal sin?

Why should a person who has fallen into mortal sin not delay his confession, even if he has tried to make an act of perfect contrition?

What is the Sacramental grace given in the Sacrament of Penance?

Why should the desire to receive this Sacramental grace urge us to confess more than once a year?

Should persons go to Confession only when they are in the state of mortal sin? Give reasons for your answer.

399 Q. Canon 906 reads as follows: All Catholics of either sex who have reached the ***years of discretion,*** that is, the ***use of reason,*** are obliged to confess their sins accurately once a year. Now, children reach the year of discretion, or the use of reason, about the age of seven years. Hence, ***Should children go to Confession? Children should go to Confession when they are old enough to commit sin, which is commonly about the age of seven years.*** (399 Q.)

Innumerable children are saved from spiritual ruin through Confession. In the Sacrament of Penance, children receive Sacramental grace to enable them to resist temptation and preserve their innocence. In their confessor, they have a faithful friend to whom they may confide their doubts and troubles and from whom they have received instruction and advice suitable to their age and circumstances. Hence, although the Church ***commands*** annual Confession only for those who are in the state of mortal sin, she strongly recommends frequent Confession to the young as a powerful help to enable them to keep the Commandments and persevere in the friendship of God.

399 Q. At what age should children go to Confession? Give special reasons why children should go to Confession often.

400 Q. The fourth Commandment of the Church is, ***"To receive the Holy Eucharist during the Easter time."***

There is a Divine precept to receive Holy Communion: "Except you eat the Flesh of the Son of man and drink His blood, you shall not have life in you" (John VI., 54). But no special time was assigned by our Lord for the fulfilment of this precept; He left all such matters to be determined by the Church.

In the first centuries of the Church, it was the common practice for all the faithful who assisted at Mass to receive Holy Communion. Later, we find laws to the effect that the faithful most receive at least at Easter, Christmas and Pentecost. Such laws, for example, were passed in the Councils of Agatha (A. D. 506) and Tours (A. D. 813). The Fourth Council of Lateran (A. D. 1215) made the universal law that all the faithful, after coming to the years of discretion, should reverently receive the Holy Eucharist at least at Easter, unless it be deemed advisable to abstain for a time for some reasonable cause. (C. 21.) This law was confirmed by the Council of Trent. (Session XIII., Can. IX., De Eucharistia.)

The new Code of Canon Law decrees that, "All the faithful of either sex, who have reached the age of discretion, that is, the use of reason, should receive the Sacrament of the Eucharist once a year, at least at Easter, unless,

by the advice of their pastor, they consider that they have a just reason for refraining from receiving Communion for some additional period" (Canon 859, 1).

This law binds under pain of mortal sin.

Hence, ***What sin does he commit who neglects to receive Communion during the Easter time?' He who neglects to receive Communion during Easter time commits a mortal sin.*** (400 Q.)

The obligation of the Easter Communion binds all Catholics who have come to the years of discretion, and Canon Law presumes discretion at the age of seven years. If a child's mind is sufficiently developed earlier to acquire sufficient knowledge of the Blessed Sacrament, the obligation begins immediately. (Committee for Authentic Interpretation of the Code, Jan. 3, 1918.)

400 Q. Are we commanded by Christ to receive Holy Communion?

Did He appoint any special time for the reception of Holy Communion?

Who determines the time when the faithful must receive Holy Communion?

How often did the Christians of the early Church receive Holy Communion?

Later, on what three days were the faithful obliged to receive Holy Communion?

What Council of the Church made the present law that the faithful should receive the Holy Eucharist at Easter time?

Is it a mortal sin or a venial sin to neglect Holy Communion during Easter time?

At what age should children be admitted to Holy Communion?

401 Q. According to the former Canon Law, the time for fulfilling the Easter duty ran from Palm Sunday to Low Sunday, but the Code adds the faculty of the bishops to extend the time from the fourth Sunday in Lent to

Trinity Sunday. In the United States, the Easter season has, by special concession, been prolonged from the First Sunday in Lent to Trinity Sunday. So, ***What is the Easter time? The Easter time is, in this country, the time between the First Sunday of Lent and Trinity Sunday.*** (401 Q.)

Hence, in the United States, one may make the Easter duty any day from the frist Sunday of Lent to Trinity Sunday. This gives Catholics of the United States more than one hundred days, a period of three and a half months, within which they may obey the fourth commandment of the Church, ***"To receive the Holy Eucharist during the Easter time."***

401 Q. Is the time for making the Easter duty the same in all countries?

Between what Sundays does the Easter time extend in this country?

About how many days does this period cover?

STRENGTH IN COMMUNION

In the great World War, an officer, who was a man of great piety, received an order to attack one of the enemy's strongholds. In an instant he was at his post at the head of his men, and rushed forward to the attack. The onset was terrible, but in the midst of the glittering bayonets and the showers of bullets, the officer was as calm as if he was on parade or at review. His bravery gained the day and the fort was captured.

His general, who had witnessed the scene, went to meet him. "O, Colonel," he cried out, "what bravery! Where did you learn to be so calm in the midst of such danger?" "General," the officer answered, with sublime simplicity, "I received Holy Communion this morning."

FREQUENT COMMUNION

When Blessed Thomas More was Chancellor of England, some of his friends reproached him for going to Holy Communion so often, considering the great number of his occupations. He answered: "Your reasons for wanting me to stay from Communion are exactly the ones that cause me

to go so often. My distractions are great but it is in Communion that I recollect myself. Many times a day have I temptations; it is by Daily Communion I get the strength to overcome them. I have many weighty affairs to manage and I have need of light and wisdom to manage them; it is for this very reason that I go every day to consult Jesus about them in Holy Communion."—Illustrations by Callan, O. P.

LESSON THIRTY-SIXTH

ON THE THIRD, FOURTH, FIFTH AND SIXTH COMMANDMENTS OF THE CHURCH

PART SECOND

The Fifth and Sixth Commandments

402 Q. The fifth Commandment of the Church is, ***"To contribute to the support of our pastors."*** In the Old Law, God had commanded the Jews to support the priests and maintain their religion; and under the New Law, our Lord commanded that His ministers should be supported by those to whom they minister. "Know you not," says St. Paul, "that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar? So also the Lord ordained that they who preach the gospel, should live by the gospel" (1 Cor. IX., 13, 14).

The faithful, then, are bound by divine precept to contribute according to their means to the support of their pastors. The Church urges this divine precept and further determines it either by universal law or by provincial and diocesan regulations.

Ministers of religion have a right in justice to decent support, for from the fact that they are put by lawful authority in spiritual charge of a parish or mission, the people under their care are bound by an implicit contract to support them, just as citizens are bound to support temporal rulers, magistrates, and officials. (St. Thomas, Summa, 2-2, q. 87, a. 1.)

The obligation to support one's pastors is a grave obligation, but it is not easy to determine when mortal sin is committed in particular cases, as much depends on the degree of the pastor's necessity and the means of the parishioner.

Under the Old Law, God commanded His chosen people to give tithes for the support of the priesthood and the maintenance of divine worship.

The custom of giving tithes reaches back into antiquity. It is mentioned in Genesis (XIV) without anything to indicate that it was then newly instituted. Under the Mosaic Law, the payment of tithes was made obligatory. The Hebrews were commanded to offer to God the tenth part of the product of the fields, of the fruits of the trees, and of the first-born of oxen and sheep (Lev. XXV., 30; Deut. XIV., 22). While it was to God Himself that the tithes had to be paid, yet we read (Num. XVIII., 21) that He transferred them to His sacred ministers: "I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve me in the tabernacle of the covenant."

In the Christian Church, as those who serve the altar should live by the altar (1 Cor. IX., 13), provision of some kind had to be made for the sacred ministers. In the beginning, the voluntary offerings of the faithful supplied the needs of the clergy. In the course of time, however, as the Church expanded and various institutions arose, it became necessary to make laws for the proper and permanent support of the clergy. The payment of tithes was adopted from the Old Law. The earliest legislation of the subject seems to be contained in the letter of the Bishops assembled at Tours in 567 and the Canons of the Council of Macon in 585. In the course of time, the payment of tithes was made obligatory in all the countries of Christendom.

The obligation of giving tithes no longer exists in most countries; but, of course, the faithful must contribute to the proper support of religion. The support of religion comprises not only the decent sustenance of pastors and proper provision for church buildings and all other requisites of divine worship, but also the erection, equipment and maintenance of schools for the religious education of the young. The Third Plenary Council of Baltimore directs (n. 202) that "much zeal and prudence should be employed to eradicate from the minds of the laity the notion that care of the schools concerns only those parents who directly and actually make use of those schools."

So, ***Are we obliged to contribute to the support of our pastors? We are obliged to contribute to the support of our***

pastors, and bear our share in the expenses of Church and school. (402 Q.)

402 Q. What is the fifth Commandment of the Church?

What does St. Paul say regarding the support of priests?

What kind of a right have ministers of religion to decent support?

Why have they such a right?

What do you mean by tithes?

How old is the custom of giving tithes?

What were the Hebrews commanded to give to their sacred ministers?

In the Christian Church, how were the clergy supported in the early ages?

When was the payment of tithes introduced into the Christian Church?

How is the Church supported in the United States?

Besides the support of pastors, have Catholics any further obligation to support religion?

What does the Third Plenary of Baltimore say about the support of parochial schools?

The sixth Commandament of the Church is, ***"Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times."***

The first part of the sixth Commandment of the Church, ***"Not to marry persons who are not Catholics,"*** has been treated in Lesson Twenty-sixth, under Questions 288 and 289.

403 Q. The second part of the sixth Commandment of the Church is, ***"Not to marry persons who are related to us within the third degree of kindred."***

The Church forbids the marriage of blood-relatives as far as the third degree, inclusively. Thus, by the general

law of the Church, second cousins are forbidden to marry. Should first cousins, or second cousins, attempt marriage without a dispensation from the Church, the marriage would be invalid. So, ***What is the meaning of the commandment not to marry within the third degree of kindred? The meaning of the commandment not to marry within the third degree of kindred is that no one is allowed to marry another within the third degree of blood relationship.*** (403 Q.)

403 Q. What is the first part of the sixth commandment of the Church?

What is the second part of the sixth commandment of the Church?

What blood relatives are forbidden to marry by the sixth commandment of the Church?

404 Q. The third part of the sixth commandment of the Church is, ***"Not to marry privately without witnesses."*** The Church does not recognize the marriage of a Catholic unless it is contracted either before the pastor or the local ordinary or a priest delegated by either and before at least two witnesses. There are two exceptions to this general rule, two cases when the contracting parties cannot, without grave danger, go to or fetch the pastor or ordinary of the place, or some other priest delegated by either the pastor or the Ordinary. The first case is, "In danger of death"; the other case, "Even outside of danger of death," if the contracting parties prudently foresee that the above mentioned impossibility will continue for a month. But even in these two cases it is necessary that the marriage be contracted before at least two witnesses. (Canons 1094 and 1098.) So, ***What is the meaning of the command not to marry privately? The command not to marry privately means that none should marry without the blessing of God's priests or without witnesses.*** (404 Q.)

404 Q. What is the third part of the sixth commandment of the Church?

Before whom should Catholics be married?

Mention the two exceptions to the general rule.

405 Q. The fourth part of the Sixth Commandment is, ***"Not to solemnize marriage at forbidden times."*** Canon 1108 reads: "Marriage may be contracted at any time of the year. Only the solemn nuptial blessing of marriage is forbidden from the First Sunday of Advent to Christmas Day, inclusively, and from Ash Wednesday to Easter Sunday, inclusively. The local ordinaries may permit the solemn nuptial blessing during these seasons for a good reason, provided the laws of the sacred liturgy are observed, but they must admonish the parties to refrain from too much pomp." The rules concerning the forbidden seasons are not so strict in the new Code as they were in the former law. For a good reason the local ordinary may permit during the forbidden seasons the solemn nuptial blessing and, if the rubrics allow, also the nuptial mass. Therefore, this new legislation must guide us in interpreting the following question and answer of the Catechism: ***What is the meaning of the precept not to solemnize marriage at forbidden times? The meaning of the precept not to solemnize marriage at forbidden times is that during Lent and Advent the marriage ceremony should not be performed with pomp or a nuptial Mass.*** (405 Q.)

Comparison of the above answer of the Catechism with Canon 1108 shows that the rules relating to the forbidden seasons are not so strict in the new Code as they were in the old law. ***For a good reason*** the local ordinary may permit during the forbidden seasons the nuptial blessing and, if the rubrics allow, also the nuptial Mass.

405 Q. When may marriage be contracted?

When is the solemn nuptial blessing of marriage forbidden by the general rule?

Who may permit the nuptial blessing and nuptial Mass during the forbidden seasons?

406 Q. The Church provides a special Mass for those who are entering the married state. It is known as the nuptial Mass. It contains special prayers invoking the blessing of Almighty God on the newly married couple and is filled with beautiful quotations from Scripture expressing the dignity, holiness, and responsibility of the Sacramental union in Christian marriage.

After the Pater Noster of the Mass, the priest turns and faces the married couple, aud imparts to them the solemn nuptial blessing. Near the end of the Mass, just before the usual blessing, the priest again turns to the married couple and prays that they may enjoy fruitfulness, peace, and everlasting happiness.

The nuptial Mass may be said on most days of the year. It cannot be said, however, on Sundays, actual and suppressed feasts of precept, privileged octaves and of the first and second rank, privileged ferias and the vigils of Christmas, Epiphany and Pentecost. On these days, the Mass of the day is said instead of the nuptial Mass, but with a commemoration of the nuptial Mass, and the nuptial blessing.

S, ***What is the nuptial Mass? The nuptial Mass is a Mass appointed by the Church to invoke a special blessing upon the married couple.*** (406 Q.)

406 Q. What is the nuptial Mass?

What special prayers does it contain?

When is the nuptial blesing given?

When the rubrics do not permit the nuptial Mass, what Mass is said?

407 Q. A marriage may be validly contracted apart from Mass and even in some other place than a church. However, for evident reasons, the Church urges that Catholics receive the Sacrament at Mass. St. Evaristus, Pope and martyr, in the second century, decreed that "in accordance with Apostolic tradition marriage should be celebrated publicly with the blessing of the priest. Tertullian, who lived in the second and third centuries, declares that the early Christians sealed their marriage contract with prayers and ratified it with the Holy Sacrifice. Those Catholics who are married without Mass deprive themselves of many blessings. Hence, Catholics should be married with Mass, with nuptial Mass, if the rubrics allow, but always with Mass and the nuptial blessing which may be imparted only at Mass.

The nuptial blessing consists in asking God's grace upon the union just made, and then the following blessing is invoked upon the bride: "May her wedlock be to her a yoke of love and peace. May she marry in Christ, faithful and chaste, and be an imitator of holy women. May she be amiable to her husband, like Rachel; wise like Rebecca; long-lived and faithful like Sarah. May she be fruitful in offspring, approved and innocent. May she attain to the repose of the blessed in Heaven; and may they both see their children's children, even to the third and fourth generations, and arrive at their desired old age. Through Jesus Christ. Amen."

So, ***Should Catholics be married at a nuptial Mass? Catholics should be married at a nuptial Mass, because they thereby show greater reverence for the holy Sacrament and bring richer blesings upon their wedded life.*** (407 Q.)

407 Q. Is it necessary for the validity of marriage that the marriage of Catholics be contracted with Mass?

Is it necessary for the validity of marriage that the marriage of Catholics take place in a church?

Why should Catholics be married with Mass, whenever it is possible?

Of what does the nuptial blessing consist?

MARITAL LOVE

Tigranes, King of Armenia, and his wife were once prisoners at the court of the great Persian king, Cyrus, who asked him what ransom he was prepared to pay for his wife. "My whole kingdom," answered Tigranes, "if it were still mine; but as it is not, I would gladly give my life to save her." Deeply moved by this answer, Cyrus set them both at liberty and restored their possessions. Some time after, Tigranes asked his wife what she thought of the Persian king's greatness and magnificence, and whether she had noticed the splendor of his court. She replied: "From the moment when we were taken prisoners, neither my eyes nor my thoughts were fixed on anything save on the man who was ready to ransom me with his own life blood." She was a pagan, yet she puts many Christian wives to shame. —P. Hehel, S. J.

LESSON THIRTY-SEVENTH

ON THE LAST JUDGMENT AND THE RESURRECTION, HELL, PURGATORY, AND HEAVEN

408-410 Q. "It is appointed unto men once to die, and after this the judgment" (Heb. IX., 27). The Catechism of the Council of Trent presents the teaching of the Church concerning the Particular and General Judgments as follows: "Twice each one shall appear before the Lord, render an account of all his thoughts, deeds and words, and have the sentence of the Judge passed upon him. The first time, when each of us shall depart this life, because he shall be brought at once before the judgment seat of God, and there a most just inquisition shall be held of all that he ever did, said or thought, and this is called the private judgment. The second time, when, on the same day and in the same place, all men shall stand before the tribunal of the Judge, so that in the presence and in the hearing of the people of all times, each may know what the decrees and judgment has been in each case." This judgment is called the general judgment.

So, ***When will Christ judge us? Christ will judge us immediately after our death, and on the last day.*** (408 Q.)

What is the judgment called which we have to undergo immediately after death? The judgment we have to undergo immediately after death is called the Particular Judgment. (409 Q.)

What is the judgment called which all men have to undergo on the last day? The judgment which all men have to undergo on the last day is called the General Judgment. (410 Q.)

408-410 Q. Quote a text of Scripture on the judgment of those who died.

How many times will we appear before our Lord to be judged?

Name two things which will be done at the judgment.

When will our first judgment take place?

Death of the Just—Death of the Sinner

What is that first judgment called?

When will our second judgment take place?

What is the second judgment called?

411 Q. Reason tells us that the judgment of the soul should not be delayed until the end of the world, but be passed immediately after death. As Suarez, the great theologian, reasons: "The time of meriting or demeriting ends with death; therefore that is the proper time that each one should be judged, as there is no reason why it should be delayed. Why should the just be tormented so long, always hoping, yet uncertain of their salvation, especially as that affliction could not benefit them at all for their salvation? Why should just and sinner share the same fate of fear and doubt and for so long?"

So, ***Why does Christ judge men immediately after death? Christ judges men immediately after death to reward or punish them according to their deeds.*** (411 Q.)

411 Q. When does the time of meriting and demeriting end?

Why should each one be judged immediately after death?

412 Q. At the Particular Judgment, the sentence of Heaven, Hell, or Purgatory will be pronounced, according as one has lived.

They who die in their Baptismal innocence, or who have fully satisfied God's justice for sins committed, will go to Heaven; they who die in mortal sin will be sentenced to Hell; and they who die in sanctifying grace, but in the guilt of venial sin or without having fully atoned for the temporal punishment due to sins, will be sentenced to Purgatory.

So, ***What are the rewards or punishments appointed for men's souls after the Particular Judgment? The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory, and Hell.*** (412 Q.)

412 Q. Who will receive the reward of Heaven immediately after the Particular Judgment?

Who will be condemned to Hell immediately after the Particular Judgment?

Who will be sentenced to Purgatory immediately after the Particular Judgment?

413 Q. The Church teaches that there is a Hell, into which the wicked are cast immediately after death, and that the pains of Hell are eternal. In many places in Holy Scripture, Christ mentions the punishment of Hell. We shall give only one, the words of the Supreme Judge at the General Judgment to the wicked: "Depart from me you cursed, into everlasting fire, which was prepared for the devil and his angels" (Matt. XXV., 41). The evangelist, St. Matthew, adds: "These shall go into everlasting punishment" (Matt. XXV., 46).

Reason itself favors the existence of Hell. God's providence requires a perfect sanction of His laws, and His justice demands that crimes shall be properly punished. In this life those who commit the most shameful deeds often enjoy earthly happiness, while the good often suffer much misery. Therefore it is proper and just that in the future life there should be rewards for the good and punishment for the wicked and that these rewards and punishments should be of such a nature as to keep man from mortal sin in this life and give complete satisfaction to Divine Justice in the life to come.

The sinner who dies in mortal sin has rejected God as his last end and so he is justly sentenced to be separated from God forever. Again, this life is the time of probation; after this life the time of repentance has passed.

What are the pains of Hell? They may be divided into two kinds: the pain of loss and the pain of sense. The pain of loss is the greatest pain in Hell. It is the privation of the vision of God. The pain of sense consists of remorse of conscience, the privation of all hope, and the burning of the unquenchable fire. The remorse of conscience is caused by the remembrance of sins committed and graces rejected. The privation of hope is expressed in the terrible inscription which the great poet Dante places on the gate of Hell:

"Through me you pass into the city of woe;

Through me you pass into eternal pain;

* * * * *

All hope abandon ye who enter here."

So ***What is Hell? Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.*** (413 Q.)

Christ and His Church wish us to meditate on Hell during life that we may avoid it after death. Hence it is well for Christians often to think upon the eternal punishment of Hell. St. Bernard says: "Often go down to Hell during thy lifetime, that thou mayest not have to go after death."

413 Q. What does the Church teach about Hell?

Mention one reference of Christ to the punishment of Hell.

Why is the sinner who dies in mortal sin justly sentenced to be separated from God forever?

Which is the time of probation?

When is the time of repentance passed?

Name the two classes of pains in Hell.

What is the greatest pain in Hell?

In what consists the pain of sense?

Why should we think sometimes of Hell?

414 Q. The Council of Trent says that Scripture and the early tradition teach that Purgatory exists and that the souls detained there may be helped by the suffrages of the faithful and especially by the Sacrifice of the Altar. (Session 25.)

From the time of the Apostles the practice has always prevailed to offer sacrifice for the dead, that they might receive comfort and deliverance from their pain; this proves the unchanging belief of the Church in the existence of Purgatory.

The doctrine of Purgatory is also based on reason. Some persons die in sanctifying grace but with venial sins on their souls, or at least before they have done sufficient penance for sins already forgiven. These persons will not be condemned to Hell because they are in the friendship of God; they cannot at once enter Heaven, for "there shall not enter into it anything defiled" (Apoc. XXI., 27). Consequently, there must be a middle state where these souls are detained until they are cleansed from every stain and fit to enter Heaven.

So, ***What is Purgatory? Purgatory is a state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.*** (414 Q.)

414 Q. What does the Council of Trent teach concerning Purgatory?

What constant practice among the faithful on earth proves that the Church has always believed in Purgatory?

Name two classes of persons for whom there must be a middle state, after death.

Why will these persons not be condemned to Hell?

Why can these persons not enter Heaven at once?

415 Q. The Council of Trent (Sess. XXV) not only asserts the existence of Purgatory, but adds "that the souls therein detained are aided by the suffrages of the faithful and principally by the acceptable sacrifice of the altar." Hence, it is clear that the living may aid the dead by their prayers, and works of satisfaction. St. Augustine (Serm. CLXXII., n. 2) says that the "prayers and alms of the faithful, the Holy Sacrifice of the Altar aid the faithful departed and move the Lord to deal with them in mercy and kindness, and," he adds, "this is the practice of the Universal Church handed down by the Fathers."

The Catacombs, the cemeteries of the early Christians, just outside the city of Rome, contain many inscriptions on the walls and tombs which show that the early Christians prayed for their dead. (See Questions 335-339.)

It is the common teaching of Catholic theologians that indulgences may be applied "by way of suffrage" to the souls in Purgatory.

So, ***Can the faithful on earth help the souls in Purgatory? The faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having Masses said for them.*** (415 Q.)

415 Q. What does the Council of Trent say about assisting the souls in Purgatory?

How, according to St. Augustine, may the faithful on earth assist the souls in Purgatory?

What do we find in the Catacombs about helping the souls of the faithful departed?

416 Q. The General Judgment will be held at the end of the world, immediately after the resurrection from the dead. All men will be judged, each soul being reunited to its body. The sign of the Son of Man will appear in the heavens. The Son of Man, in great power and majesty, accompanied by all the angels, will come in the clouds of heaven. The angels will sound the trumpet and gather the dead from the farthest bounds of the earth. Christ will place the just on His right hand and the wicked on His left hand. He will say to the just, "Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world" (Matt. XXV., 34). Christ will say to the wicked, "Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels" (Matt. XXV., 41).

There are several reasons why, besides the Particular Judgment, there should be a General Judgment. One reason is in order that the wisdom and justice of Divine Providence may be manifested to all. Another reason for the need of a General Judgment is the manifestation of Christ's glory. He, who came to redeem the world in lowliness and poverty, will reappear at the last Judgment in power and majesty, and every knee in Heaven, on earth, and in Hell shall bend to Him. A third reason of the General Judgment is that the just may receive the honor due to them and that the wicked may endure the public shame which they deserve.

Still another reason is that the body which shared with the soul in the good and evil done during its mortal life may likewise share with the soul in reward or punishment.

Question 416 of the Catechism gives only the first reason mentioned above, that the wisdom and justice of Divine Providence may be manifested to all.

If every one is judged immediately after death, what need is there of a General Judgment? There is need of a General Judgment, though every one is judged immediately after death, that the Providence of God, which, on earth, often permits the good to suffer and the wicked to prosper, may in the end appear just before all men. (416 Q.)

416 Q. Who will be judged at the last day? Who will be the Judge?

How will the Son of Man appear?

Give a reason, besides the one mentioned in the Baltimore Catechism, why there should be a General Judgment.

What is the reason given in the Baltimore Catechism?

417 Q. Among the reasons given above for the propriety of the General Judgment is that the body which shared with the soul in good and evil should also share in the reward or punishment. So, ***Will our bodies share in the reward or punishment of our souls? Our bodies will share in the reward or punishment of our souls, because through the resurrection they will again be united to them.*** (417 Q.)

417 Q. Why should our risen bodies share in the reward or punishment of our souls?

418, 419 Q. The bodies of the just and also the bodies of the wicked will rise on the last day; and the risen bodies of both just and wicked will be incorruptible. This incorruptibility will be a source of joy to the just, but it will be a source of extreme torture to the wicked, because, on account of the incorruptibility of their risen bodies, the bodies of the wicked will suffer together with their souls throughout eternity.

On the other hand the risen bodies of the just will share with their souls in the eternal joys of heaven. The

risen bodies of the just will possess remarkable qualities. The first of these qualities is ***impassibility;*** it excludes all corruption, all sorrow and inconvenience. "Death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away" (1 Cor. XV., 42).

Another quality of the risen bodies of the just is ***brightness,*** that is a splendor reflecting from the glory of the soul on the body. Christ speaks of this quality when He says: "Then shall the just shine like the sun in the kingdom of their Father" (Matt. XIII., 43).

A third quality of the risen bodies of the just is ***subtlety,*** by which the body, retaining the true nature of the body, will partake of the spiritual nature of the glorified soul. St. Paul refers to this quality when he says: "It is sown a natural body; it shall rise a spiritual body" (1 Cor. XV., 44). St. Augustine thus explains these words of St. Paul: "As the spirit serving the flesh is rightly called carnal, so shall the flesh serving the spirit be rightly called spiritual; not because it will be changed into a spirit, but because it will be submissive to the spirit with a wonderful ease to obey, without trouble, corruptibility or delay.

On account of this subtlety or spirituality the risen bodies of the just will no longer have the animal needs to which we are now subject. They will no longer need food or drink, sleep or rest, nor will they be subject to the miseries of sickness or old age.

Another quality of the risen bodies of the just is ***agility,*** which will enable the body to move without difficulty and with wonderful speed.

So, ***In what state will the bodies of the just rise? The bodies of the just will rise glorious and immortal.*** (418 Q.)

Will the bodies of the damned also rise? The bodies of the damned will also rise, but they will be condemned to eternal punishment. (419 Q.)

418-419 Q. Whose bodies will rise on the last day?

Name a quality common to all risen bodies.

Why will the incorruptibility of the bodies of the damned be a source of torture to them?

What is excluded by the impassibility of the risen bodies of the just?

What is meant by the brightness of the risen bodies of the just?

Quote words of Christ speaking of the brightness of the risen bodies of the just.

What is meant by the subtlety of the risen bodies of the just?

When St. Paul says that the body of the just will rise a spiritual body, does he mean that it will be changed into a spirit? If not, what does he mean?

Name two or more of the animal needs to which the risen bodies of the just will not be subject on account of their subtlety.

What quality of the risen bodies will enable them to move without difficulty.

420 Q. On the last day Christ will say to the just, "Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world" (Matt. XXV., 41). This kingdom in which the just shall enter is called Heaven. The greatest joy of Heaven is the Beatific Vision, which means that the blessed see God face to face. "We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known" (1 Cor. XIII., 12).

As a consequence of the Beatific Vision we shall be like unto Him in glory. St. John explains this in his first Epistle: "Dearly beloved, we are now the sons of God, and it hath not yet appeared what we shall be. We know that, when He shall appear, we shall be like to Him; because we shall see Him as He is" (I John III., 2).

We shall enjoy eternal happiness in Heaven. "They shall be no more hunger nor thirst, neither shall the sun fall on them nor any heat" (Ap. VII., 16). "And God shall wipe away all tears from their eyes; and death shall be no

more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away" (XXI., 4).

Impossible is it for us here on earth to realize the joys of Heaven. St. Paul tells us: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. II., 9). And the happiness of Heaven will last forever!

So, ***What is Heaven? Heaven is the state of everlasting life in which we see God face to face, are made like unto Him in glory, and enjoy eternal happiness.*** (420 Q.)

420 Q. What is the greatest joy of Heaven?

How long shall the happiness of Heaven last?

What does St. Paul tell us about the greatness of the joys of Heaven?

421 Q. ***What words should we bear always in mind? We should bear always in mind these words of our Lord and Savior Jesus Christ: "'What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of His Father with His Angels; and then will He render to every man according to his works."*** (421 Q.)

421 Q. What words of Christ should we always remember?

"I CANNOT BEAR IT ANY LONGER"

One day St. Bernard went to see a man who was very ill. The man had been negligent in his religious duties during life, and now, near the end of his life, he refused to repent and return to God. St. Bernard sat at the bedside of the poor sinner and talked to him about his sickness. "Yes," said the man, "I am in dreadful pain. I cannot bear it any longer—I cannot bear it any longer!" St. Bernard looked in pity on the poor sufferer and tears came to his eyes. When the sick man saw that St. Bernard was weeping, he said: "Ah! dear sir, I see you feel sorry for me! I see that you are moved to tears at the sight of my sufferings. Am I not indeed to be pitied?" The Saint answered:

"Yes, my poor man, you are indeed to be pitied, but these tears flow from my eyes, not so much on account of the condition of your body, but because of the condition of your soul. I am thinking that in a very short time, perhaps in a few hours, your poor soul must leave your body, and then that soul will be at once cast into Hell forever and ever, because you refuse to repent of your sins. And I imagine that I hear your soul crying out in Hell and saying there those same words, 'I cannot bear it any longer!' And yet there your soul must bear for ever and ever torments infinitely greater than those you are now suffering. Poor unfortunate man!" The sick man was struck by the truth of these words and made his peace with God.

THE BEAUTIFUL CITY

One day there came to Philip of Macedonia a man called Demades; he was one of the chief magistrates of the city of Athens. "I have often heard of your good city," said the king, "and I have been told it is exceedingly beautiful." "My lord," answered Demades, "you have been told the truth; but no one can describe the greatness and beauty of our city, except one who has seen it, and even ***his*** words could never convey to your mind what it really is." Philip urged him to give him a description of it, and Demades gave an account of its rise and progress, and of the greatness it had reached. He spoke of the wealth of its inhabitants, and the beauty of its buildings, and the renown it had obtained for learning, and how people from all parts of the world went thither to visit it.

The king listened in silence to the account of Demades. When he had finished, he said: "That city ***must*** be mine, cost what it may. I will risk everything I have to make that city mine."

There is a city far more beautiful than Athens. That city is Heaven. It is to be given to us for ever, if we love and serve God faithfully.

Say of Heaven what Philip of Macedonia said of Athens: "That city shall be mine, cost what it may; I will spare no pains that I may gain it."—Illustrations by Callan, O. P.

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